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THE CALCUTTA REVIEW
March, 1935.

UNIVERSITY OF CALCUTTA

ANNUAL CONVOCATION[1]

The Vice-Chancellor's Address.

YOUR EXCELLENCY, LADIES AND GENTLEMEN,

In accordance with well-established custom it is now my privilege to address the Convocation and to extend to you all a most cordial welcome on behalf of the University. Your presence here to-day is an indication of the position which this University occupies in the affections of the people of this land. To Your Excellency I desire to convey on behalf of my colleagues and myself our grateful thanks for your unflagging interest in the realisation of our ideals. We trust that during the period of your Chancellorship we shall take not one or two but several steps forward in our march towards further advancement.

During the last twelve months the University lost the services of some of its distinguished members. Dr. Pramathanath Nandi, Sir Bepinbehari Ghose, Dr. Mrigendralal Mitra, Sir Abdulla Suhrawardy, Khan Bahadur Aga Kazim Shirazi and Mr. Jyotiprasad Sarvadhikari had risen to conspicuous positions in their own spheres of activity by dint of their abilities and attainments. The professions they adopted were naturally different, but the University presented to them a common platform for service which they ungrudgingly gave for a large number of years. We also pay our tribute to the memory of three other eminent persons, Sir John Kerr, Sir Sankaran Nair and Sir Dinshaw Mulla who, though not intimately connected with this University had, at one period or other, influenced its activities, and generously championed the cause of its progress.

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[1] The Annual Convocation was held on March 2, last.

It is my pleasant duty to refer to the services rendered to the University by my predecessor, Sir Hassan Suhrawardy. He came to occupy office at a time when the University was passing through a period of great anxiety, due mainly to its uncertain financial position; and it must have been a source of gratification to him that during his time several measures of far-reaching importance were considered and settled by the Senate. The University has conferred on Sir Hassan the Honorary Degree of Doctor of Science in recognition of the work he did for it.

The University of Calcutta which is perhaps the largest University in Asia, if not in the world, presents problems of great magnitude and complexity and it is impossible to survey its detailed activities in the course of a Convocation address. The work of the University may be broadly classified into five divisions. First, we have directly to administer three large departments of post-graduate teaching in Arts, Science and Law, comprising nearly 3,000 students. For this purpose we maintain a staff of 265 whole-time and part-time teachers in 40 different subjects. It is our endeavour to place at their disposal adequate facilities not only for imparting instruction but also for carrying on original investigations in various subjects of study. We have also engaged the services of about 40 research scholars who are afforded ample opportunities for carrying on their work.

Secondly, we have to supervise collegiate education in Bengal and Assam which now contain 60 colleges. The total number of students reading in these institutions is more than 30,000. 33 colleges are scattered in different places outside Calcutta and 27 function within this city.

Thirdly, we have to superintend the working of 1,291 recognised high schools. Of these 112 are situated in Calcutta and 1,079 outside it and the total number of students reading in them is about 300,000.

Fourthly, we have to conduct examinations throughout the year in Arts, Science, Law, Medicine, Teaching, Commerce and Engineering. The magnitude of the work which the University has to do in this connection can well be appreciated when we remember that the total number of students appearing at the various examinations in 1934 was about 41,650. This involved the appointment of more than 2,000 examiners and paper-setters and the setting and printing of 810 different question papers, the examinations being held in 200 centres and lasting for 146 days out of 260 working days in the year.

Fifthly, we have to devote a large part of our time and attention to the work of promoting the health and welfare of our students. For this purpose we maintain departments and agencies whose great task is to conduct activities directly and also to devise means for correlating the work of individual institutions.

What I have briefly described may be characterised as the routine activities of the University; yet they are of a diverse nature and often present problems which require our closest attention and are not always easy of solution. In addition to these we are continually engaged in considering new measures of reform vitally affecting the future welfare of this province. Such efforts should by no means be regarded as accidental or isolated instances of University activities; they form component parts of a well-considered plan of future reorganisation, each developing in its appropriate place.

One such problem relates to the new Matriculation Regulations. For the last 14 years this University has striven hard to remodel the Matriculation Examination which may well be described as the basic factor of our educational system. I have no desire to recall here the controversies which the proposals had given rise to. We have now received from Government a definite pronouncement that the new regulations will be sanctioned. The representatives of Government and the University have arrived at an agreement as to the form they will take. The regulations embody several fundamental principles. They recognise under certain conditions the claims of the vernacular as the proper medium of instruction and examination. They recognise the imperative necessity of altering the present courses of study, of widening and including within them matters which are of paramount importance in the training of boys. They recognise the need of physical education and some form of vocational training. They recognise the desirability of providing special alternative subjects and courses of study for girls whose number is now rapidly increasing and whose future education is presenting to the University new and complex problems for solution.

Another great task which the University has undertaken is the collection of materials for the systematic preparation of text-books in Bengali in various subjects of study, specially of a scientific character. We have appointed experts who are engaged in collecting words and expressions to be used in text-books on scientific and technical subjects and in finding out the best ways of adapting them for our purposes. We are fully cognisant of the difficulties that lie ahead. We do not want to be carried away by enthusiasm to such an extent as to coin entirely new words in the vernacular and to demand their exclusive employment. We are aware that many technical words and expressions in foreign languages are used throughout the world in the same form, neither can we forget that after the Matriculation stage our students will have to carry on their studies through the medium of English. With a view to maintaining a uniform standard we have appointed a co-ordinating committee consisting of experts on whose judgment the University places full reliance. We have already made a collection of 14,800 expressions which are now being carefully examined. We hope soon to publish this list and invite comments thereon. I visualise the day when in this manner the University will be able to prepare a complete glossary of words in all subjects and for all standards. This will enrich Bengali language and literature and also make it possible for us to take steps for extending the use of the vernacular for the higher examinations of the University.

One of the urgent needs of the hour is a larger supply of trained teachers for our schools. This question has of late assumed great importance in view of our decision to alter the regulations for the Matriculation Examination. The two existing institutions, one in Calcutta and the other at Dacca, are wholly inadequate to meet our requirements. We are keenly alive to our responsibility for making necessary provision for this purpose. A committee is investigating the question and we expect to place our proposals before the Senate for consideration in the near future.

Another committee is engaged in formulating schemes for the proper utilisation of the princely benefaction of the late Viharilal Mitra for the promotion of female education in Bengal,—a matter of vital importance to our future intellectual advancement.

Turning now to the Post-Graduate organisation, a committee has been appointed which is exploring the possibilities of improving the quality of its work and of extending its activities. It is my hope that within the next few months it will be possible for us to introduce reforms in various directions affecting the work of both our teachers and students, which will help to place the organisation on a firmer foundation, thus increasing its usefulness and efficiency.

One of our greatest drawbacks has been insufficient accommodation for the University Library. This University may well congratulate itself on being the possessor of one of the finest libraries in the East. Our regret has hitherto been that we have not been able to allow our students adequate facilities for using the library in a satisfactory manner. One of the steps which the Senate has taken to remove this defect is to complete. the fourth storey of the Asutosh Building where the University General Library and the Post-Graduate Lending Library will be located from the next session. The spacious hall facing south will be utilised as the reading room and is expected to accommodate about 350 persons. We have made arrangements for decorating its walls with frescoes, illustrating the development of Indian culture and civilization with special reference to the contributions made by Bengal. I trust that the surroundings and equipments of the hall will inspire both teachers and students to the noblest and most strenuous efforts for the pursuit of knowledge.

We are also engaged in considering the possibility of providing increased accommodation in the University College of Science with a view to enabling our teachers, particularly in the applied sciences, to fulfil satisfactorily the obligations of their offices and to extend the usefulness of the institution. We are no less anxious to concentrate in one place the teaching of subjects like Zoology, Botany, Anthropology, Experimental Psychology and Physiology, now scattered in three different parts of the city. I have every hope that this matter will be taken in hand during the next session, so that by 1936 students of these subjects will have no complaint to make with regard to their work.

During the year under review, the activities of our teachers and advanced students have been such as to deserve the congratulations of all well-wishers of the University. Time will not permit me to dwell at length on the various problems which have engaged their attention. It will be sufficient for me to state that many of the results of their investigations have been published in the course of the year as independent treatises or as articles in recognised journals both in and outside India. In several instances they amount to notable contributions to the advancement of knowledge. The spirit of original investigation is not confined to the members of the Post-Graduate staff alone. We find a number of teachers in our affiliated colleges who, in spite of their limited opportunities, are making valuable contributions in their special subjects. We rejoice to find that this spirit also inspires the activities of our young scholars who, after obtaining their master's degree, are carrying on investigations of diverse problems under the guidance of University teachers. That the fountain will not run dry is abundantly manifest from the fact that during the last twelve months as many as thirteen of our graduates obtained the doctor's degree, six in arts and seven in science. Most of their dissertations were examined by foreign experts who occupy pre-eminent positions in their own spheres of learning. Again, medals and prizes have been awarded to as many as sixteen young scholars on the results of the theses they submitted for scrutiny at the hands of impartial and competent examiners. We have also steadily adhered to the policy of sending abroad some of our brilliant men either for advanced work or for obtaining first-hand knowledge of recent developments in their fields of activity. Similarly, we have invited distinguished scholars from both East and West to deliver courses of lectures on a variety of subjects in which they are regarded as authorities. These activities do not represent a sudden growth during one particular year. For the last 25 years this University has resolutely stood for expansion of education and, more than any other institution in India, has placed at the disposal of its advanced students and scholars facilities for carrying on original work in various branches of learning. The imperfect survey which I have placed before you only goes to show that the torch of knowledge which was lighted in this temple of learning is still burning brightly, thanks to the zealous devotion of the workers gathered within its walls.

While I lay stress on the academic activities of the University, I cannot ignore that it will be impossible for us to improve the quality of higher teaching and research until and unless we take up and solve the question of collegiate education in Bengal. The University at present exercises indirect control in this sphere by prescribing text-books and holding examinations. In my judgment the solution does not lie in including in our list an array of important and difficult text-books or in artificially increasing or diminishing the percentage of passes at the different University examinations. We must devise means for improving the method and standard of teaching in our colleges, the conditions under which the teachers work and the students reside and carry on their corporate activities. It is unfortunate that the recommendations made by the Sadler Commission have not borne fruit in the province for the benefit of which the Commission was appointed. An attempt to ascertain at this stage how this has happened is not likely to serve any useful purpose. We have now to unite, to gather our forces together and to formulate proposals for future reform in the light of existing circumstances. It is hardly possible to discuss them here in detail. One aspect must necessarily be the ascertainment of the means for initiating special courses and for establishing special institutions which will open new avenues and new careers for our youths, as distinguished from a system that is predominantly literary in character and hardly useful for the average person in facing the struggle of life. Education of one type is not equally good for all people and a re-orientation of the present system is immediately necessary. On three main points, however, we must be completely satisfied. First, we must be provided with sufficient funds. Secondly, the ultimate result of the reforms must be in the direction of expansion of education and not its curtailment in any shape or form. Lastly, the control must be vested in a body of men endowed with full autonomy and chosen primarily on academic considerations.

Before I conclude my remarks on University and collegiate education, I may briefly refer to the financial position of the University. During 1934 the University had a total income of about 27 lacs of rupees, out of which Rs. 18,65,000 or a little more than 69 per cent. represented the income from fees and other sources, Rs. 3,65,000 or nearly 14 per cent. was derived from interest on endowments, and Rs. 4,68,000 or about 17 per cent. received from Government. As regards the Government grant we are now in a somewhat difficult position. In accordance with the financial agreement with Government reached in 1932, we are not permitted to enjoy our full increased income from fees. The Government grant is liable to be curtailed to the extent of 50 per cent. of the excess income of the fee fund if it exceeds a standard figure fixed by Government. I do not intend at this stage to go into the details of this question. But on behalf of the University and, if I may add, of the educated public of Bengal, I make an earnest appeal to Government to allow us to have the full advantage of our increased income so that we may be in a position to fulfil the great task we have undertaken. In this connection I venture to express the hope that Government and the Legislature will find it possible to restore the entire annual grant of Rs. 1,29,000 sanctioned for many years for the non-Government colleges in Bengal.

I rejoice to find that during the year under review the University has been the recipient of several donations. The total sum received since our last Convocation is Rs. 65,000 of which a sum of Rs. 50,000 has been endowed by Dr. Harendra Coomar Mookerjee. His donation which now comes up to three lacs of rupees is indeed unique in the annals of the University, coming as it does from a member of the teaching profession. A sum of Rs. 10,000 was bequeathed by the late Rai Bahadur Ramcharan Mitra for industrial education. On behalf of the University I gratefully thank the donors and specially my old teacher, Dr. Mookerjee, and venture to express the hope that these noble examples will be imitated by others who desire to see the University advance from more to more.

I have been so long discussing some of the intellectual activities of the University. I shall now turn for a few moments to the steps which the University should take for the improvement of the health and welfare of our students. As you are aware, we have been attempting to render some service in this direction during recent years. The work of the Students' Welfare department which has won recognition from all quarters has taken two forms. It deals with the investigation of the causes affecting the health of our students by means of examination conducted by our own staff. The materials which we have collected hitherto are as interesting as they are appalling in character. What is education worth if our youths in general are physically weak or unfit, unable to stand the stress and strain of modern life ? What is education worth if we cannot turn them into men physically strong and well-equipped as they should be intellectually sane and robust ? We have not remained satisfied with a mere examination of their health. We are dealing as well with the preventive and the curative side of the problem. This includes not only a cheap though limited supply of medicines, spectacles and similar things but also larger provision for sports, games and scientific physical education We have been fortunate enough to obtain, through the courtesy of the Calcutta Improvement Trust, a fine plot of land near the Dhakuria Lake. We are going to erect a well-equipped home for the University Rowing Club of which our teachers and students will no doubt take the fullest advantage. One of our pressing needs is a playground for the University. Recently we have made arrangements for sharing the Presidency College grounds in the Maidan for two days in the week. For this co-operation our thanks are due to that college but this is not at all sufficient for our purpose, nor can it meet the demands of about 3,000 students who are directly taught by the University. We are also taking steps for securing a better enrolment for the University Training Corps which, we hold, is capable of considerable improvement and expansion. Again, the *Bratachari* movement which has already attracted the imagination of our young men and women deserves the most careful consideration of the University.

The fine display of organisation and discipline which our students gave in connection with the celebration of the Foundation Day in January last is worthy of all praise and must have shown the most adverse critic what our young men and women are capable of achieving.

What they ask for is sympathy and organised co-operation. What they need to-day is proper direction of their youthful energies into healthy channels which may be worthy of them and of the traditions of the province to which they belong. I have abundant faith in the glory of youth and what I ask from the authorities in the name of the students of Bengal is that they be given a chance to live, an opportunity to enjoy life and the amplest facilities for the development of their health and character, so that in the days to come they may be real assets in the furtherance of the highest interests of our motherland. They want nothing further; they will be satisfied with no less than what students in other countries, more fortunate than ours, are privileged to receive from their Universities or Governments.

I feel that it will be a fortunate day for Bengal when the University can organise a central bureau whose chief aim will be to devise ways and means for the progressive welfare of the student community of Bengal. Its great and important task will be to promote not only the physical well-being of our boys and girls, to assist the needy and the deserving but also to develop in them a sound moral character ; to create men and women who in the home, in the village and in the city, in their influence on Government and local administration and on national policies, will act righteously, fearlessly and for the attainment of the general welfare. The great obstacle, it will be said, is finance. But I am emphatically of opinion that such a beneficent organisation cannot fail to receive the support of the University, of Government and of the public. Its means should be supplemented by a national fund which we might call the University Alumnus Fund to which all old students of the University may contribute their share, large or small. The starting of such a fund is a well-known thing in the history of some Universities in the West and let Calcutta be the first Indian University to inaugurate a similar fund in this country.

The imperfect survey of some of our important activities which I have ventured to place before you has been undertaken with a full sense of the difficult times through which our University and our country are passing. While realising the advance we have made, we unhesitatingly acknowledge that we are not satisfied with all that is being done in the sphere of education. We can derive but little consolation from the knowledge that defects in the educational system are not peculiar to this province or country, that they are taxing the ingenuity and intellect of veteran educationists in countries more prosperous and more fortunate than ours. We are struggling hard to grapple with a situation which is the result of a system of education handed down to us from previous generations. The various projects of reform outlined by me are only a few of the many which must be undertaken if we are to refashion the old system and make it respond to the call of the nation and the demands of the present day. We do not share the views of those who maintain that further expansion of education is undesirable. We, on the other hand, strongly feel that the door of the University should be thrown open wider still, so that it might elevate the nation and rouse the self-respect of the people of this land. The influence of the University in this democratic age cannot safely be limited to the period of youth but must include systematic and organised effort for the education of adults. In the present state of our national existence I cannot but emphasise the reality and the greatness of this need. In other countries there have been inaugurated in recent times moments for giving to the adults of every class the advantages of University education as far as practicable. As the result of this there has been discovered an astonishing measure both of ability and of the desire to make use of these opportunities. This is a field of activity still untrodden by us. If we are to keep ourselves in close touch with the life of the people, if we are not to forego an opportunity of service too great to be neglected, we have to explore the possibility of including this in our programme of work,

For various reasons our province to-day, more than any other in India, is an object of attention and attack from quarters far and near. This is not the occasion to discuss the reasons which have contributed to this state of affairs. But if we are to live and grow as a University, one of whose paramount tasks is to produce not only leaders of thought and action but also workers dedicated to the service of the nation, we cannot sit idle with philosophic unconcern and let things drift as they may. So far as we are concerned, it is for us to set our house in order. It is for us, and specially the younger generation, Hindus, Moslems and Christians alike, to combine and resolutely stand for the permanent well-being of our province and to rescue her from the deadly stagnation which now seems to envelop her. Unmoved by considerations of the hour, it is for us to substitute the welfare of all classes for that of our own class only. It is for us to realise the supreme need of abandoning paths of hatred, violence and destruction. It is for us to concentrate on constructive plans of reform and expansion in different fields of activity for the promotion of national prosperity. It is for us to work honestly and steadfastly for increasing our efficiency,—to learn the great value of discipline and moderation which are always compatible with true patriotism,—to regard ourselves, each one of us, no matter what our position in life may be, as trustees of our national honour. I realise fully that this is a task not easy of achievement. But inspired by a lofty idealism, we shall be stirred to action if we remember this simple but cardinal truth that the future of Bengal,—nay of India,—lies to-day with the younger generation of her men and women and that she will be only what they shall make her to be.

Standing in the very place which is sanctified by the memory of one of whom I cannot think without the deepest feelings of affection and reverence, to whom I owe my life and all, and to whom this University owes its greatness and eminence,—standing on this sacred spot, to me there is nothing nobler, nothing greater than to be afforded an opportunity of serving the truest interests of my *Alma Mater* and my country. With you I pray, and pray fervently, that the University may for ever be pledged to discover and disseminate truth in every realm, to train men in openness of mind and love of truth and freedom, to inculcate right ideals, to develop personalities capable of the largest participation in the good of life and the largest service to our beloved motherland.

H. E. The Chancellor's Address

MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,

It was a great disappointment to me that I was prevented from presiding over Convocation last year by the sudden death of my colleague, the late Sir Provash Mitter.

Each year death removes many who have contributed to the work of the University and this year, as the Vice-Chancellor's address shows, the loss has been particularly heavy.

The past year which we now have under review has seen a change of Vice-Chancellors and I should like to take this opportunity of thanking Sir Hassan Suhrawardy for all the assistance which he gave me during the two years in which we were associated in our respective offices and I heartily endorse the references which the new Vice-Chancellor has made to his predecessor's services to the University.

And now I desire to offer to you, Mr. Vice-Chancellor, my most sincere congratulations on your appointment to the office which your illustrious father occupied with such ability and devotion in which he did so much not only to further the cause of higher education both in and outside this province but also to promote the interests and well-being of the country generally. You have yourself given some indication of your feelings to-day and I can well understand that a cherished ambition was realised when you succeeded to this chair. I have no doubt that you will be continually fortified in the discharge of your responsible duties by the example and ideals of your father.

That these duties are no sinecure, is clear from the admirable conspectus which you have given us of the wide-range of activities for which the University is responsible. The vastness and complexity of the problems with which the University is faced and the amount of thought and organization required merely to carry on the ordinary administration can, perhaps, be fully appreciated only by those who are intimately acquainted with its inside working, but the figures and facts which you have quoted will give to others some inkling of what is involved.

I was particularly glad therefore to hear the tribute paid to the co-operation and support of all those engaged in the work of the University; for without such co-operation and support a University could not hope to have that vitality and spirit which are essential if it is to carry out its proper functions of leadership in learning, character and service.

It is gratifying to learn that the University are satisfied with the contributions of the teachers and students to the advancement of knowledge and that they look forward with confidence to the maintenance of the same high standard of achievement in future years.

It is a matter of gratification to Government as well as to the University that the long discussions and negotiations over the revision of the Matriculation Regulations are now drawing to a close. I understand that the Senate approved of the regulations last Saturday and that they will now be submitted to Government for final sanction.

The central feature of the changes is of course the substitution of the vernacular for English as the medium of instruction. This is a momentous change and there are some probably who regard it with misgiving: they apprehend, for instance, that it will automatically result in a marked falling off in the knowledge of English. It has, however, been kept well in mind that the adoption of the vernacular as the medium of instruction, with the object of ensuring the more efficient teaching and the more intelligent grasp of the various subjects in the curriculum, will be of full benefit only if it is accompanied by arrangements which will ensure a radical improvement in the teaching of English. Both the University and Government believe that the regulations adopted to ensure such a standard will prove adequate and that the result of the innovation will be to raise the level of education generally. I have no doubt that the desired results will be achieved by means of the regulations provided they are administered with sympathy and understanding and that their working is carefully watched.

The changes in the Matriculation Regulations will bring with them other problems to be solved; one of these—the preparation of good text-books in the vernacular, especially on scientific subjects—the Vice-Chancellor has already anticipated. They will accentuate also the need for a larger number of properly trained teachers,—a need which is already greatly felt in Bengal and here again I observe that a Committee has been appointed to make recommendations.

I should like to associate myself with the Vice-Chancellor in his acknowledgment of the donations which have been received during the year and particularly of the further gift made by Dr. H. C. Mookerjee. Two years ago I was able to express my appreciation of his munificence and in each of the two years since then he has added to his benefactions.

By my absence last year I was also prevented from acknowledging the very handsome bequest made by the late Rai Viharilal Mitra Bahadur; this benefaction, which gives the University Rs. 4,000 a month for the advancement of female education among Hindus in Bengal, comes most opportunely at a time when the wide extension of female education has become a problem of vital importance to the province and to future generations. The Committee which is considering the proper utilisation of this money has indeed undertaken a task of first-rate importance.

I listened with interest to the suggestions which the Vice-Chancellor threw out for remoulding the educational system.

The need for some kind of reconstruction is a question that has long been exercising the minds of those who have studied the educational problems of the country. There has been a feeling for many years—a feeling shared by those responsible for administering the system—that all is not well: the feeling of dissatisfaction may often have been vague, but it has found concrete expression in demands for vocational education, for scientific and technical studies and for more practical work in schools. These were perhaps mere symptoms of a general realisation, that the structure was badly designed for its purpose and that some new plan was required in its place. The difficulty has been to select that new plan: what is required, I suppose, is some practical means of ensuring that everyone shall be able to obtain that form of education from which he will be able to derive the utmost benefit and which will best qualify him to make the greatest contribution to the good of the society of which he is a member.

This is a problem in which of course Government and the University are both vitally interested and to which both have given their attention; it was discussed at the Conference held in Government House at the end of 1933 and the Hon'ble Minister for Education has recently given it his most anxious attention and hopes to formulate within a short time his general views on the structure of the educational system in Bengal.

Meanwhile the consideration of the problem has advanced a further stage with the resolutions passed by the Conference of Indian Universities a year ago in Delhi. These resolutions are of far-reaching importance, and passed as they were unanimously by so authoritative a body, they must commend themselves to the serious consideration of all who are interested in the educational policy of the country. As most of you are aware, they insist on a radical readjustment of the present system in schools in such a way that a large number of pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions.

The Government of Bengal have been invited to express their views on the resolutions and they will welcome any assistance that the University can give them in coming to a considered opinion on so important a subject. There is in these resolutions, I am sure, no wish to belittle the Importance of a University course of studies and no desire to discourage boys who are suited to such a course from pursuing it; on the contrary the proposal aims at enhancing the value and importance of such studies by eliminating those who through want of aptitude would merely serve to depress the standard to the detriment of those who can profit from such a form of education.

In any reform which might be undertaken on the lines suggested, the utmost care would have to be exercised to see that, where bifurcation takes place, it is effected with skill and sympathy, so that it may in fact help the boy to select the training and life most suited to his temperament and capacity: and it would be necessary to make available to those who are thus diverted from literary scholarship satisfactory avenues of training in other directions which will lead to a realisation of the highest functions of which they are capable.

A University exists not only for the advancement of learning but for the development of all those qualities such as leadership, discipline, co-operation and tolerance, pride in common membership of a great society, which make for good citizenship and which are so essential to membership of any organized community.

The impressive ceremonial on the Maidan on Foundation Day last January showed that such of these qualities as could be exhibited there are being developed in this University.

With the development of self-Government, India and Bengal will need more than ever before all those qualities that I have just mentioned and they will look, for their future leaders to those who are now passing through the Universities. The future of Bengal lieslargely in the hands of the younger generations and they can play an important part in shaping her destinies.

This University offers many opportunities of developing those qualities which constitute leadership and I would urge all its members to take full advantage of the privileges given to them. Let them not be content with mere academic success, for then they will not have enjoyed the full benefits of membership of such a society as this. The University provides facilities for physical well-being, for sports and recreations, for mutual discussion and contact, for widening the outlook, for creating and developing good taste and a discriminating judgment.

The efforts which have been made to increase the facilities for games, the encouragement of everything conducive to friendly co-operation and mutual help, the extension and decoration of the library —all show the importance which the University attaches to those aspects of the education which it offers. I trust that every student will realise the importance of availing himself to the full of every opportunity afforded to him for the acquisition not merely of scholarship, culture and trained physique but also of those other attributes of good citizenship which honest and highminded participation in the corporate life of a University can do so much to develop.

In conclusion I offer my congratulations to those who have to-day been admitted to the various degrees conferred by this University or have received other academic distinctions.

To many of them this ceremony marks not only the conclusion of a long period of preparation for the serious business of life but also the severance of many personal ties. To all those I offer my earnest good wishes for their happiness in the new life upon which they are entering and success in the various tasks they may be called upon to discharge.

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PROUST AND RUSKIN

ANDRÉ MAUROIS

MARCEL Proust is, I believe, among those French writers of the present age, who have rapidly won extensive fame both in England and America. That triumph is largely due to the novelty of Proust's achievement. It would nevertheless have been less easy if Proust had not possessed certain peculiarities of style and thought which he owed to his intimacy with some great English writers and which make of him, for the Anglo-Saxon reader, a monster less surprising. A French critic has just remarked that Proust is the greatest of-English romancers ; the phrase seems to me to be a brilliant paradox rather than a profound truth because, by other tests, Proust attaches himself clearly to the French models like Saint-Simon and also more subtly to models like Flaubert and Balzac as well. What is true is that among the masters whom he had studied so minutely for the style of writing, for constructing a book, or conceiving a character, many were English. "It is curious," writes he, "that there has been nothing in literature which has influenced me so much as the literature, English and American, in all the widely varying kinds from George Eliot to Hardy, from Stevenson to Emerson," Of all the intellectual friendships of Proust, the most intellectual and the most direct has undoubtedly been that which links him to Ruskin, because he has translated two of Ruskin's books, the *Bible of Amiens* and *Sesame and Lilies*, adding notes to his translations and introducing them by prefaces which are very little known (specially that of the *Bible of Amiens*) and perhaps extremely important because they already contain all the aesthetic doctrines of Proust. I would try to show here why the affinity between Proust and Ruskin was natural and how an exact knowledge of Ruskin's style has contributed to make Proust the marvellously original writer that he has been.

Proust himself has shown that the secret of creative originality may not be analysed by merely carefully collecting and comparing an author's peculiar characteristics: "If the critic does not know how to unravel some of the singular and essential traits, he may write all the books in the world on Ruskin the man, the writer, the prophet, the artist, all his constructions may be very high, but they are away from his subject. They may convey the literary situation of the critic to nakedness, but still they would not have, for the understanding of the work, the exact precision of a just shade, however light."

In the case of Ruskin and Proust, many of these characteristics are common to both. Since in France some men like Robert de la Sizeranne and Jacques Bordoux introduced Ruskin, that work was bound to draw the attention and sympathy of Marcel Proust, then adolescent. The two men had been born in very respectable and cultured families. Both had in infancy been accustomed to observe and had passed their early days in the gardens, minutely and curiously watching the birds, the flowers, etc. Both lived the lives of rich art-lovers, an existence which had perhaps its dangers because it puts the infant or the young man out of touch with a large part of real life, but which, in allowing him a skin more sensitive and in assuring him a possibility of prolonged meditation, permits him to come by a delicacy of nuances very particular and very rare. Both of them, at last, like Flaubert, have mixed up moral with aesthetic leanings, and have become "Saints" in literature.

What novelty did Proust find in Ruskin? At first, the knowledge of, and the taste for, the plastic arts. Many of the painter friends of Proust (particularly Jacques-Emile Blanche) have shown us that the taste was not natural with him. Ruskin, in carrying to him a literary image of the work of art, formed some sort of a bridge between the intelligence of Proust and certain aspects of reality. From the time that one reads Proust, one finds Ruskin again. If Proust compares a character to the *Charité* of Giotto, it is because Ruskin often refers to that figure. It is through Ruskin's books that Proust has come to see the cathedral of Amiens, of Abbeville, of Rouen. In the beginning he found there less their own beauty than their beauty such as the writer loved and he admired. He went on pilgrimage to the cathedral of Rouen to follow there, in the portail des Libraires, a small figure which Ruskin had described and after long researches, he had discovered. At Amiens, Proust wished to follow the Ruskinian prescriptions and found on the left wing of the church, at a place indicated by Ruskin, the beggars of whom he speaks here as having been so old that they were perhaps the same: "I have had to give alms to all of them with the illusion" (here he enters into a fetish) "of accomplishing a lofty, pious act towards Ruskin." Ruskin was for him the spirit which roused these dead stones to life.

He felt, while reading Ruskin's books, that by the charm of this thought "The universe would enrich itself with all that I ignored till now of Gothic cathedrals and many paintings of England and Italy which had not yet roused my curiosity,—an indispensable condition of real knowledge." He left for Venice, to touch and to see Ruskin's ideas on architecture embodied in the decaying palaces standing still with a bloom of roses on them. To those who spoke to him: "The things that are fine deserve to be seen in themselves and not because such a great critic has spoken well of them or in support of his theories," he would probably reply: "Nothing is seen in itself. We can never see the objects except through our conditions of soul. To a man in love such a countryside seems admirable, such a piece of music is moving, because chance has associated them on his first meeting with such a lady. Likewise such a scene, such a palace, becomes suddenly very precious for the traveller who comes there to discover those impressions of a master because those who have accepted a spiritual discipline feel that their power of comprehension and feeling has infinitely increased." Proust, pupil of Ruskin, finds himself in a "state of grace" in regard to works of art, while he was not so before the Ruskinian communion. If one thinks now what a great rôle these works of art played in the comparisons and descriptions of Proust, one feels how a *Recherche du temps perdu* would have been a different book if Ruskin had not revealed to Proust the mystery of plastic beauty.

What is true of works of art is also true of nature. One of the favourite ideas of Proust is the impossibility of understanding nature otherwise than through the great artists. Many times, in *A l'ombre des Jeunes filles en Fleurs*, does he show us how the painter Elstir sought to find again in reality what moved him so strongly in the paintings. Ruskin has been for him one of the interceding spirits which are necessary to us, at the beginning of our life, for getting into touch with the reality. Ruskin has taught him to look at the waves, the flowers, to look at them from close quarters as certain Japanese artists sketch them, or as leaves or animals or flowers are painted in the sketches of Dürer, of Albertina of Vienna. The same innate taste for the shades, a similar manner of knowing the colours and forms, were common to both. With Proust, as Curtius shows it so well, one finds again "the French taste which rests on a faculty of feeling differentiated in the extreme and of which the ideal type is the Connoisseur." The art of a Proust may not be fully comprehended except from this view-point. That art is an analysis of light touches, a specialisation of the sensibility carried to extreme. He discovers the shades of reality with unequalled precision. And they are on all the grounds. When Bergotte says: "If I love the *Chateaubriand* of Atala more than that of *René*, it seems to me that it is sweeter," he reveals the same refinement of taste which the Baron of Charlus shows when he asks for pears at a restaurant. I would add: he shows the same refinement of taste as Ruskin, speaking of the wines which the citizens of his Utopia drink, and decreeing that one may not distribute anything which has not been at least ten years old.

Another common point: with both of them science plays a very great part in the composition of the work of art; Ruskin says that each class of rocks, each variety of soil, each patch of clouds should be studied and rendered with a geological and meteorological exactitude; Proust sets forth to describe sentiments with the precision of a medical man.

Both of them have the same moral idea of art. Ruskin demonstrated the need of sacrifice in all his works, and all his pleasures even to the extent of his own life which was for him the only way possible for entering into contact with reality. Proust also considered that to be almost the only duty of an artist—the establishment of contact with that reality which is his own. "That Beauty," says he about Ruskin, "to which he found it necessary to consecrate his life, was thus not conceived by him as an object of pleasure and made to charm it, but as a reality infinitely more important than life, for which he would have given his. From this you come to see clearly all the aesthetics of Ruskin." But from there you could also see clearly the aesthetics and the ethics of Proust himself. The last volume of his work, the *Temps retrouvé*, is altogether consecrated to show that the re-creation of the world by memory and by art is infinitely more important than life and that in fact life without art is nothing but time lost, "and that nothing may ever be truly possessed otherwise than under the aspect of eternity which is also the aspect of art."

But it is above all in the matter of style that Ruskin's influence on Proust seems to me to be so great that I am surprised critics have not to this day analysed it. Like the vision of Proust, the vision of Ruskin is a vision gradually receding, nearly microscopic. Take for example a passage like that where Ruskin describes the waves: "Their hollow surface is marked by parallel lines, like those of a smooth mill-weir, and graduated by reflected and transmitted lights of the most wonderful intricacy, its curve being at the same time necessarily of mathematical purity and precision ; yet at the top of this curve, when it nods over, there is a sudden laxity and giving way, the water swings and jumps along the ridge like a shaken chain, and the motion runs from part to part as it does through a serpent's body." The passage well translated might have been from Proust. Compare this description of the jet of water with the beginning of the second part of *Sodome et Gomorrhe*, you find there the same mathematical precision, and still graceful.

The use of the adjective is the same with both. They both try by a continued series of happy adjectives to make the description of the object more and more compact. For example, in Proust: "The jet of water, thin, immobile, tough." In Ruskin "the thick, creamy, curdling, overlapping, massy foam, which remains for a moment only after the fall of the wave, and is seen in perfection in its running up the beach." It is certainly from Ruskin again that Proust has caught his taste for fine images from precious stones. Compare Ruskin describing a cherry, "Clustered pearl and pendant ruby," with Proust: "Les Guermantes restaient reconnaissables, faciles à discerner et á suivre, comme les filons dont la blondeur veine le jaspe et l'onyx." (The Guermantes could be recognised, easy to discern and to follow, as the veins of which the blondness shows the jasper and the onyx.) And when I find, at the beginning of Ruskin's *Praeterita*, an admirable passage on the flowers of the almond tree and on the importance which these almonds and the pilgrimages undertaken to see them have had in the life of Ruskin, I cannot but think of the hawthorns of Marcel Proust.

The subject of hawthorns has probably come from Ruskin, and also I think, the general idea, so powerful with Proust, of the necessity of the topic in a work of art. In a note on the *Sesame and Lilies*, he says: "But it is precisely the charm of Ruskin's work that there have been between the ideas of the same book, and between diverse books, some connections which he does not show but which he leaves to appear hardly for an instant, and which he has however perhaps woven together with an effect, but connections never artificial because they are always drawn from substances, always identical to those of his thought. It should be said the many constant pre-occupations of that thought assure to these books a unity more real than the unity of composition, generally absent." May not one say that, in the passage where he analyses the charm of Ruskin's work, written at a time when his great novel was hardly more than a project or a sketch, he indicates already what comes to be his own peculiarity of composition ?

But I believe one may say that if Proust has taken from Ruskin the idea of the lessening vision, he has carried it on further than his master. The notes which Proust has put down at the bottom of the pages of the *Sesame and Lilies* are very striking from this view-point. His analysis always goes deeper than that of Ruskin. When he goes to analyse the state of the original soul of the reader, he is much more preoccupied with the rigorous truth of his observation than Ruskin, anxious above all to impart moral teaching. "Be sure," says Ruskin, "that if an author is worth anything, you will not get at his meaning all at once; nay, that at his whole meaning you will not for a long time arrive in any wise. Not that he does not say what he means, and in strong words too ; but he cannot say it all ; and what is more strange, will not, but in a hidden way and in parables, in order that he may be sure you want it."

Proust responds with an analysis still more delicate. But this sort of mist which envelopes the splendour of fine books like that of good mornings is a natural fog, some sort of a halo of genius, which it unwittingly exhales, and not an artificial veil with which he surrounded his work voluntarily to screen it from the vulgar gaze. When Ruskin says: " He wishes to know if you have been worthy," it is a simple figure. In order to give to his thought a brilliant form, more accessible and more charming for the public, he tones it down, and makes the writing easy, a writing of the second order. But to conceal his thought, so that those who would not take the trouble of removing the veil may not seize it, makes the writing difficult—writing of the second order.

In brief, Proust, having taken over from Ruskin a new style of looking at the works of art and nature at the same time, has developed that style and has in fine carried it much further than his master. Not only are his descriptions finer still and more precise, but he has, above all, applied the minuteness of Ruskin's vision to the delineation of feelings, which Ruskin has not done. He has applied it also to the moral sentiments, which Ruskin has not dared to do. It is none the less true that without reading Ruskin and without the great love which he had for his work Proust would never perhaps have so completely discovered himself. Thus Byron would not have been himself without Goethe, nor Corneille without the Spanish dramatists, nor Alfred de Musset without Byron. The innumerable progeny of Proust which, at this moment, is multiplying in France, is thus, without knowing it, a progeny of Ruskin whom in the majority of cases it ignores. So a single example of a book, transported by chance, and fallen on a spirit which is a favourable ground for that particular fashion, suffices to bring to an entire country a new literary species, just as a single grain borne by the wind from isle to isle suffices to grow on a soil a plant not found there till then, but suddenly growing and covering the ground.[1]

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[1] Authorised and approved translation from the original French article in the *Essays and Studies* by Members of the English Association, Vol. XVII, by Mr. Priyaranjan Sen, M.A., Lecturer, Calcutta University, with the kind permission of the Secretary, English Association and M. Andre Maurois.

FOREIGN POLICY OF FASCIST ITALY

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THERE are certain factors which govern the foreign policy of states. On analysis it will be found they are five in number: (1) the psychological factor, (2) the historical factor, (3) the geographical factor, (4) the political factor, and (5) the economic factor. By psychological factor is meant the mentality of a people and of its rulers, their general outlook on life, their attitude towards other peoples and above all towards the most fundamental question of foreign policy—towards war and peace. History and past relationships also influence the foreign policy of states. Victories and defeats invariably leave their mark on the later development of foreign policy. Then, geographic situation of the country and strategic considerations cannot be ignored by responsible statesmen. Similarly political considerations, the maintenance of a balance of power for instance, play an important part in the formulation of foreign policy. But above all is the economic factor. All other considerations may be set aside, but not the economic consideration. Governments may overlook their historical past and their philosophical theory, but they cannot afford to overlook their economic interests.

An attempt has been made in this paper to explain how these factors have influenced the foreign policy of Italy.

The Fascist system of government is an autocratic system. It is opposed to Liberalism and Democracy and all they stand for. And the foreign policy of an autocracy—be it an absolute monarchy, be it a dictatorship—is bound to be different from that of a liberal democracy. An autocrat's psychology is very different from that of a democrat. Their outlook on life differs. They represent not only two types of "political animals," they represent two types of men. Democracies stand for liberty at home. It is only natural that they should respect the liberty of other peoples. In autocracies, on the other hand, people are deprived of their individual freedom. How can it be expected from such a government that it would respect the independence of other nations ? In their foreign relations, therefore, democracies, as a rule, are not inclined towards territorial expansion and consequently they stand for peace and international understanding. Autocracies are inclined towards imperialism, and therefore they are warlike and militarist. But this does not mean that democracies have never waged wars of conquest and have never thought of building up empires, or autocracies have never served the cause of peace. Such an assumption will not be in conformity with historical truth. But what is claimed is not that democracies have never been imperialist and warlike, and autocracies never peaceful ; the idea is just to point out the main tendency in each of these systems of government. The domestic politics of democracies is made up of too many checks and balances, too many discussions and understandings, too many concessions and compromises. And therefore there is a tendency to justify even the political actions of foreign policy through what has been termed a " rational-pacifistic ideology." It is necessary for a democracy to characterize its every war as a war of defence. This is something which an autocracy, because of its belief in militarism and in the heroic method, does not at all require. An autocracy would rather glorify war, and would take pride in subduing other peoples.

Fascist Italy, true to the autocratic type, is imperialist ; it is intensely nationalist, it opposes internationalism, it ridicules pacifism, it believes in the inevitability and even in the desirability of war.

Mussolini's Italy is imperialist. According to the Duce—and whose word is more authoritative in the authoritarian state ?—" Imperialism is the eternal and immutable law of life. At bottom it is but the need, the desire and the will for expansion which every living, healthy individual or people has in itself." This was, however, written in 1919 when Mussolini had not yet seized the reins of power. But we have many such later examples. In 1932, for instance, he wrote in an article on the theory of Fascism in the *Encyclopaedia Italiana*: " For Fascism the growth of empire, that is to say the expansion of the nation, is an essential manifestation of vitality and its opposite a sign of decadence. Peoples which are rising or rising after a period of decadence, are always imperialist ; any renunciation is a sign of decay and death."

As nationalists and imperialists, Fascists cannot be pacifists or internationalists. Let us again quote from the author, the creator of Fascism :

" Humanity is still and always has been an abstraction of time and space ; men are still not brothers, do not want to be and evidently cannot be. Peace is hence absurd, or rather it is a pause in war......... Man will continue to be, wolf among wolves for a bit of land, for a trickle of water, for a crumb of bread, for a woman's kiss, for a necessity or a caprice ...." And again, "Internationalism is an article of luxury, good for the aristocracies of art, banking, industry and snobbish imbecility .... at bottom internationalism is an absurd fable."

On the other hand, Mussolini has many good things to say on nationalism, militarism and war. To him, as has been pointed out, war is not only inevitable, it is desirable. "Strife," he says, and it is very typical of Mussolini, "is the origin of all things, for life is full of contrasts: there is love and hate, white and black, night and day, good and evil, and until these contrasts are reduced to an equilibrium strife will always remain at the root of human nature, like a supreme fatality. And on the whole it is well that it is so......the day in which there should be no more strife would be a day of melancholy, of the end of things, of ruin." Only recently Mussolini declared in a speech that "Italy was a military, militarist, and warlike nation." Unfortunately for themselves some of the Italian newspapers left out the word 'militarist' while reporting the speech in their columns. Mussolini was furious over this unpardonable omission. In an article in *Popolo D'Italia,* which it is confidently asserted comes from the pen of the Duce himself, it is said: "Evidently this is like a glass of castor oil to weak stomachs, but there cannot be any weak stomachs in the ranks of the Fascist party. We say, we repeat, we cry out that Fascist Italy must be militarist. Militarist is the nation that subordinates to military necessities everything else of the material and moral life of the individual as well as of the community."

These are some of the typical utterances of the Italian dictator, and they leave no doubt that Fascist Italy stands for an aggressive foreign policy. And these are no mere declarations. These are the ideals which guide the course of Italian foreign relations and determine the attitude of Italy to the question of disarmament. The policy of Italy with regard to the League of Nations is similarly a consequence of this attitude. In Italy there is a general distrust of and contempt for the League. Fascists would like to create a substitute for the League in which the more powerful states should be in a position to decide the fate of the whole world. Several schemes to this effect have been put forward by the Government of Italy, the latest being that of the year 1933. Mussolini's declarations with regard to militarism cannot be regarded as mere bluff. Military preparations are going ahead, and from the military point of view Italy is much stronger to-day than at any time during the past few centuries. Besides armaments Italy is being taught the necessity of militarism. According to a recent decree Italian boys in schools over eight years are to be given compulsory military instruction. And from now on proficiency in military culture will be obligatory for the award of diplomas and degrees. Another decree provides for military instruction for Reservists for ten years following their period of military service.

This much with regard to Fascist ideology and its general influence on Italian foreign policy. Now let us take the historical factor.

Since the unification of modern Italy her foreign policy has been directed towards the achievement of two objectives: the ambition to recover Italia Irredenta and the desire to create a colonial empire in Africa. The first objective could be achieved at the expense of Austria, the second at the expense of France. Consequently the foreign policy of Italy from 1870 to 1914 was a policy of indecision. Although formally attached to the Central Empires, Italy could not be relied upon by them because of her two irreconcilable objectives. Although Italy was a member of the Triple Alliance when the Great War came on the 1st of August, she did not consider herself bound to come to the help of the Central Powers. Instead she declared her neutrality, and she actually remained neutral for many months. She had her own grievances both against Austria and France, and she wanted to make use of this favourable opportunity. She knew that both the parties were eager for her support. During this period of neutrality the Central Powers as well as the Allies tried their best, by means of lavish promises, to purchase Italian support. In the bargain the principal Allied Powers, namely France, Great Britain and Russia, promised more than the Germanic Empires. They could well afford to be generous at the expense of others. Italy accepted their offer. The bargain was made in London. According to the Secret Pact of London (26th April, 1915) the principal Allied Powers made large but very definite promises to Italy. She was promised all territory lying south of the Brennero Pass. This was clearly in violation of the principle of the right of peoples to self-determination. It was, however, granted to Italy, for it would give her a strategic frontier in the north. Trieste, Istrian Peninsula, the northern portion of Dalmatia, certain islands in the Adriatic and Valona (a port of great importance in Albania, just opposite the heel of the Italian "boot"), all were to be handed over to Italy, in the event of victory. These gains would have undoubtedly made her supreme in the Adriatic. But the gain of Italy would have meant not only the loss of Austria-Hungary, but also of one of the Allies, namely Serbia, for whose sake the war had primarily begun. Besides these territorial gains in Europe, Italy was entitled to compensation in Africa, if either France or Great Britain increased their possessions in that continent. Italian interest in the balance of power in the Eastern Mediterranean was also recognised with regard to Asia Minor. These promises, if fullfilled, would have meant even more than the achievement of both the main objectives of Italian foreign policy—the recovery of Italia Irredenta and the creation of a colonial empire.

It was only after these definite promises were made to Italy that she declared war against the Central Powers. Italian support was certainly of some value to the Allies. We may well imagine the difficulties with which France would have been confronted on two sides, had Italy joined the Central Powers.

The Allies came out victorious in the Great War. Italy had joined the conflict on clear understandings. At the Peace Conference of Paris the time had come for the fulfilment of all those promises. But the principal makers of peace—Wilson, Clemenceau and Lloyd George—found that it was impossible for various reasons to satisfy Italy. The outcome of the Peace Conference came as a great disappointment to Italy. Of all the victors she came out of the War as perhaps the most disappointed. It is true that by the Treaty of Saint Germain Italy obtained one of her two important objects, the Brennero frontier. But all her claims with regard to German colonies and Turkish possessions, and most of her claims with regard to the Adriatic Coast, were overlooked. Besides, what was more important from the political view-point was that although her traditional foe, the Habsburg Empire, was no more, another state, which was perhaps capable of doing more harm than the defunct Empire, had come into being. Jugoslavia, because of her situation and because of French influence, which was noticeable from the very beginning, was regarded by Italy as even a greater danger than the deceased Dual Monarchy. A new balance of power was created to the great disadvantage of Italy.

Fascists are bitter over the outcome of the Peace Conference. They blame France more than any other country for the unfavourable peace terms. True, Wilson was also opposed to Italian claims. But, so the Fascists argue, America was not a party to the Pact of London. France, on the other hand, made certain precise promises and then went back upon her word. Hence Italian resentment against France. The attitude of France during the peace negotiations is also quite understandable. As a result of the Great War France had succeeded in crushing the most formidable of her opponents. Germany was reduced, for the time being at any rate, to a second class Power. French supremacy on the continent was established. She was not prepared to share it with any other Power, not even with an ex-ally and a Latin brother. Besides, the repeated declarations with regard to the right of peoples to self-determination could not be easily disregarded by the chief representatives of Powers at the Peace Conference. The result was disappointment and bitterness on the part of Italy. She was specially bitter against France and Jugoslavia.

Now let us for a moment look at the map of Italy. Italy's immediate neighbours are France, Switzerland, Austria and Jugoslavia. Of these states, Switzerland may be regarded as harmless. Austria, so long as she remains independent, which now means under the informal protectorate of Italy, constitutes no danger. But the other two neighbours, specially when united, may prove dangerous. These are the two states which challenge Italian supremacy in the Mediterranean and the Adriatic. In the Mediterranean Great Britain and Russia have their interests besides Italy and France. But Italy and France are either wholly or predominantly Mediterranean Powers. And apart from that France must have direct communication with her North African Empire, with Tunis, Algeria and Morocco. Similarly Italy, apart from being an exclusively Mediterranean state, has her interests in Tripoli and in her possessions on the Red Sea. As a consequence of this the two Latin Powers are great rivals for the supremacy over the Mediterranean, and because of this rivalry, many international problems, especially the problem of naval disarmament, have not yet been solved. Just as the geographic situation of Italy is to a certain extent responsible for Franco-Italian rivalry, so is it responsible for strained relations between Italy and Jugoslavia. Italy desires a complete control over the

Adriatic. By the creation of Jugoslavia Italy was not only deprived of extensive territorial gains, but also of her dominance over the Adriatic. The position of Italy is now challenged across the narrow sea by a formidable alliance of France and Jugoslavia. In opposition to this alliance Italy has built up her own system of alliances, and the rivalry of the two Latin Powers is observable in the Balkans and in Central and Eastern Europe. Both the Powers have got their own faithful and doubtful allies. France has to reckon with two principal enemies—Germany and Italy. France is aware that she cannot wholly depend on her own military and financial strength, on her armaments and her gold. She must have allies. The French system of alliances consists of pacts of friendship and mutual help between France on the one hand and Belgium, Poland, Czechoslovakia, Roumania, and Jugoslavia on the other. Of all these alliances the one that is most unwelcome to Italy is that between France and Jugoslavia. Italy cannot watch this development without serious misgivings. In order to combat the French system Italy has built up her own system of alliances. The basis of the Italian system has been the treaties of friendship between Italy and Albania, Italy and Bulgaria, and Italy and Hungary. Until recently Germany and Italy were also good friends, and this was due to the policy of Italy towards France. Italy has been championing the cause of German re-armament and of the revision of the Treaty of Versailles in favour of Germany provided the northern frontier of Italy remains intact, and the Anschluss does not become an accomplished fact. Of more recent origin is the alliance between Italy and Austria. All these Powers joined the Italian group because they had their grievances either against France or against her allies. Albania and Bulgaria, for instance, are opposed to Jugoslavia, Hungary is opposed to Czechoslovakia. Austria has joined the group because she is not in a position to stand alone. Austria left to herself will be helpless against Nazi Germany unless she is supported by one of the Great Powers. She has preferred Italian support to the friendship of France. She has apparently done so for several reasons. The Austrian Government, led by Dollfuss and now by his successor, prefer an autocracy to a democracy. What is however much more important is that Austrian interests come into conflict with the interests of the Little Entente, which in its turn is supported by France.

These are the two hostile groups in Europe to-day, one being led by France, the other by Italy. Their armies are trained by French and Italian generals respectively, and it is French and Italian money which is their main financial support.

During the last two years, however, and more especially during the last few months, this hostility between France and Italy has given place to a better understanding and even friendship between the two nations. This important change in inter-European relations is very significant and is undoubtedly a direct result of the establishment of the Nazi regime in Germany. Austro-German union is one of the avowed aims of the Nazis. This is however opposed not only by France but by Italy as well. Just as France is afraid of a greater Germany, so is Italy. Italy cannot tolerate the presence of such a formidable state on her own borders, which might be at a future date in a position to take away from her what she has achieved as a result of the Great War. The common opposition to the ambitions of Germany with regard to Austria has brought France and Italy much nearer each other. Even if there are no specific Franco-Italian agreements of a political and military character at the present time, as was recently reported in the press, it is certain that the two states recognize the common danger and understand each other much better to-day than at any time during the post-war period. But let us not forget that this friendship is the result of extraordinary circumstances. And when these circumstances are no more the same rivalry is bound to reappear. Once Italy feels that her northern frontiers are safe she will turn to colonial expansion, and the result will be Franco-Italian tension.

And now let us come to the most important of those factors which determine the foreign policy not only of Italy but of every state, we mean the economic factor. There are three economic facts which we at once notice in this connection. Firstly, there is what has been called "population pressure" in Italy ; secondly, there is a shortage of essential raw materials and fuels and thirdly, there is the dependence of Italy upon imported food-stuffs for domestic consumption.

Italians, as is well known, are a growing nation, and they are growing rapidly. Even before the War Italy felt the need for increased resources in order to feed the growing population. To-day Italians count eight million more than in 1914, and the population is still increasing at the rapid rate of about half a million per year. Clearly there is the need for an outlet for this large surplus population.

Before the War about 400,000 Italians used to emigrate to other countries, principally to America. This was by no means a very happy arrangement. For in this way Italy was deprived of her best labour material, those who emigrated being young and hardy people. However that was one way out of the difficulty. Owing to the post-war Immigration policy of America even that is now practically closed. Then during the post-war period Italians in large numbers emigrated to France and her colonies. But now France is alarmed at the growing immigration of Italians in Southern France. She does not seem to be prepared to have any more Italians. She does not like to create an unemployment problem on a gigantic scale, from which unlike other countries she has not yet suffered. Then, the Italians, who under the Fascist regime went to France or her colonies, were staunch nationalists ; they were not prepared to merge themselves into the French and forget their own nationality, of which they were so proud. France would either turn them into Frenchmen or would not have them at all. The question of the nationality of Italians in France and in French colonies, especially in Tunis, where Italians by the way form a majority of the population, is one of the most important causes of Franco-Italian tension. According to French law the third generation of all immigrants will be legally regarded as French. Fascism desires to conserve man-power for military and economic purposes. Mussolini is very particular in retaining the sons of Italy, for according to him "Italy must appear on the threshold of the second half of the century with a population of not less than 60,000,000 inhabitants. If we fail.. ...we cannot make an Empire." Consequently, the Italian Government insists that Italian nationality is inalienable, that it is permanent, wheresoever an Italian might have his or her domicile. The result of French legislation has been that Italian emigration to France and her colonies has practically been stopped. The colonies of Italy herself cannot solve the population problem, since they mostly consist of deserts and barren mountains. These colonies are unfit for colonization. Nor are they in a position to supply Italy with the raw materials which she requires. In the markets of the world, therefore, Italy stands at a disadvantage as compared with other great industrial nations. Italy is poor in all basic minerals, and she depends upon import of food-stuffs for her own population. She could get these foodstuffs in exchange for her manufactures. But because of her poverty in basic minerals and important raw materials, she cannot rapidly develop her industries. The population problem must however be solved. Italy would not take to birth control. The powerful Catholic Church is opposed to it, and the still more powerful Fascist State encourages an increase in population for political and military reasons. Then how the problem is to be solved ? Mussolini gives a simple and straight answer to the question. It is to be solved by means of a revision of the peace treaties and by re-allotment of colonies and mandates.

Speaking of the pressing need for more colonies Mussolini once said : " These two colonies (he meant the Italian possessions in Africa) cannot solve our population problem...We missed that legitimate satisfaction which should have come to us from right and from duty fulfilled during and after the War. Colonial development would have been for us not merely a logical consequence of our population problem, but would have constituted a formula for the solution of our economic situation. Even now, at a distance of ten years from the War, this situation has to find its solution."

Italy cannot understand why France with an almost steady population should have such vast overseas possessions in the form of colonies and mandates, especially when these areas happen to be so very near Italy. It seems very unjust to Italians that Tunis, where Italians form a majority of the population, should be a French and not an Italian possession, in spite of its nearness to Italy and in spite of the imperative need of colonies on the part of their country.

Now is it possible to draw any conclusion from what has been stated above ? To us it seems that so far as Italy is concerned she will not remain satisfied for long with her present position. She must one day seriously take up the task of building up a colonial empire. And empire-building unfortunately involves war. We need not, however, be unjust to Italian Fascism. It is not only Fascist ideology, but Italian circumstances which would ultimately lead Italy to war. Overcrowded Italy cannot be expected to remain quiet indefinitely. The Italian nation would not be prepared to starve itself. And why should it when it sees that there are lands which are suitable for settlement, which are so near to Italy and which are practically lying idle. One day Italy must go to war with France, unless Germany becomes united with Austria and threatens Italy at the Brennero Pass. To-day there is this danger and the result is better relations between France and Italy. Once this danger is removed—and it may be removed in either of the two ways: Germany may after all honestly give up her Austrian policy, which is very improbable, or it may be removed by the final overthrow of Germany at the hands of France and Italy, which is not at all so unlikely—once, however, this danger is no more, there will come the inevitable conflict between the two Latin powers. Mussolini knows it. He is well aware that a war will prove to be the only solution of the difficulties of his country. If the conflict is not yet come it is because Italy is not yet prepared. She is weak. She is still the weakest of all the Great Powers in spite of the enormous progress which she has made during the last twelve years. Even dictators are not so reckless, even autocrats do not go to war unless they are well-prepared and unless victory seems to them at least probable. Italy is therefore preparing for the coming conflict. The rapid increase in the armaments—military, naval and specially aerial—during the last few years, is a distinct indicator of what is coming.

We may conclude this paper with a quotation from Mussolini, which speaks for itself. He said a couple of years ago:

"...We must at a given moment be able to mobilize five million men thoroughly armed, we must strengthen our navy, while aviation must be on such a scale and so powerful that the roar of its motors must surpass any other noise and the area of the wings of our aeroplanes must obscure the sun from our land. Then between 1935 and 1940, when we shall reach the crucial point in European history, we shall be able to make our voice heard and see at last our rights acknowledged. This preparation requires some years more."

Are we really so near the crisis?

THE CATTLE OF THE INDUS VALLEY CIVILIZATION: THEIR ORIGIN AND RELATIONSHIPS.

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THE early history of India is shrouded in mystery, and before the discovery of the Chalcholithic civilization of the Indus Valley at Mohenjo-daro it began with the times when the Aryans migrated to India sometime during the latter part of the 2nd millennium B. C. Very little is known of the Neolithic Age except for a few flint implements discovered at various sites and the dolmen burials of South India. Even the Aryans of the earlier stages were apparently nomadic people, as very few material monuments of their times have been discovered in any part of India, and our only sources of the history of these times are the Vedas, and other Sanskrit works. In 1923 the veil shrouding the early history of India was suddenly lifted by the discovery in Mohenjo-daro, Larkana District, Sind, of the remains of a pre-historic civilization of the Chalcholithic or Stone-Copper Age by the late Mr. R. D. Banerjee of the Archaeological Survey of India. Since this date the site of Mohenjo-daro has been the scene of careful excavations by the Archaeological Survey of India, and the results of the earlier excavations were published in three monumental volumes under the editorship of Sir John Marshall [1] while an account of the more recent discoveries is being published in another volume edited by Mr. E. Mackay. Shortly after the discovery of Mohenjo-daro, a further site of the same age was discovered in Harappa, some 450 miles distant from Mohenjo-daro, on the old bed of the river Ravi in the Montgomery District, Punjab. Harappa though known to the Archaeological Survey since 1872, was only recognised as a centre of the Indus Valley Civilization after the discovery of Mohenjo-daro, and excavations were started on this site in 1924-25. It is on the material obtained from these two centres that the major part of our knowledge of this very interesting pre-historic civilization of India is based.

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[1] Marshall, Sir John, *Mohenjo-daro and the Indus Civilisation,* Vols. I-III (London, 1931).

The excavations in both these sites have yielded valuable information in reference to this peculiar civilization, but the interest of the zoologists is naturally confined to the animal remains that have been unearthed there. Lt.-Col. R. B. Seymour Sewell, F.R.S., described the animal remains from Mohenjo-daro [1] while I have studied those excavated at Harappa.[2] In this article I propose to give a short account of the remains of cattle, and discuss their significance in reference to the very interesting question of their domestication with a few remarks about their ancestries and relationships. These studies, incomplete as they are at the present time, are of sufficient importance in connection with the study of ancient history and archaeology, inasmuch as they enable us to trace the domestication of different animals during the various epochs and their connections with the pre-historic cultures of the different centres.

Our sources of information in reference to the cattle and other animals of the Indus Valley are twofold : (*i*) the actual bony remains, and (*ii*) representations of various animals on seals and other objects, and the models executed as terra-cotta figurines, etc.

The collection of animal remains from Mohenjo-daro, though fairly large, contained comparatively few and rather fragmentary remains of the cattle of the family Bovidae. These remains were identified by Col. Sewell as belonging to the humped cattle *Bos indicus* Linn. or the Zebu of most European naturalists. Harappa yielded a much richer crop, and though most of the cattle remains are fragmentary, they can without much doubt be referred to two distinct types of cattle: (*i*) a large, massive form which certainly represents the long-horned, humped cattle, and (*ii*) a smaller type with short horns, and which apparently constituted the humpless race. Sir John Marshall from the representations of the cattle on seals and other objects [3] concluded that there were two breeds of cattle in the Indus Valley: (*i*) the large-horned, humped race, engravings of which are found on seals 329-40, and which, according to the author, "was closely allied to, if not identical with the magnificent white and grey breed still common in Sind,

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[1] Sewell, R. B. Seymour, Zoological Remains in Marshall, *Mohenjo-daro, etc.*, II, pp. 649-'73 (1931).

[2] The detailed report on the animal remains from Harappa is being published in the *Memoirs of the Archaeological Survey of India.*

[3] Marshall, *op. cit.*, pp. 28, 29.

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Northern Gujarat and Rajputana," and (*ii*) "a small short-horned and humpless species which are not infrequently represented among the terra-cottas of this period," but "of which no actual bones or horns have yet been identified."

Mackay in describing the figurines and models of the animals of Mohenjo-daro remarked that "by far the most popular animal was the short-horned bull, followed by the humped or Brahmani bull."[1] He added that there is some doubt as to the country in which the Brahmani bull originated; whether it was in Africa or in India is not certain though the Mohenjo-daro figures prove that the humped variety was known in India from very early times. After referring to the records of humped cattle in Mesopotamia of about 1000 B.C., the finds of clay figures of about 950 B. C. at Gerar in Palestine and the models of humped cattle in Northern and Southern Baluchistan in Chalcholithic sites, he concluded that there is "some reason to believe that humped cattle are indigenous to India rather than to Africa."

The long-horned Brahmani bull as represented on the seals excavated from Mohenjo-daro is a large, massive animal, with well developed long horns. The horns curve outwards from their bases, but turn inwards towards one another or sometimes even outwards near the tips. The animals have a well developed and prominent hump, and a very large dewlap. The short-horned race, on the other hand, consisted of much smaller animals. These, however, had a more massive head but with much smaller horns, and were without either a hump or a dewlap. The chief characteristics of the skull of the Indian cattle consist in its relatively larger length and comparatively shorter breadth, a very pronounced arching of the forehead, narrowly elongated snout area and much less projecting eye-sockets.

Keller[2] following the earlier view of Ruetimeyer, suggested that Zebus had originated from the Banting,[2] but after careful studies of the skeletons Gans[3] and Antonius[4] found that there is only a superficial resemblance between these two forms. My studies of the Harappa remains of the cattle fully bear out the views of these two authors. In this connection reference may also be made to the studies of Duerst on the cattle of Babylonia, Syria and Egypt,[1] as a result of which he came to the conclusion that the short-horned cattle of Asia and North and East Africa all belong to the Brachyceros type. He is further of the opinion that the Brachyceros type of cattle of Europe originally came from Asia, where they had been domesticated even much earlier than the beginning of the Babylonian culture. In reference to the long-horned cattle of Egypt he concluded that they are closely allied to the Indian Zebu, and were probably imported from the Asiatic continent in prehistoric times.

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[1] Mackay, E., Figurines and Model Animals, *Mohenjo-daro, etc.*, I, p. 347.

[2] Keller, C., *Die Abstammung der aeltesten Haustiere* (Zurich, 1902).

[3] Gans, H., *Banteng* (Bibos sondaicus) *und Zebu* (Bos indicus) *und ihr gegenseitiges Verhaeltnis* (Halle a.d. Saale. 1915).

[4] Antonius, O., *Stammesgeschichte der Haustiere* (Jena, 1922).

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The earlier naturalists separated the domestic cattle into two main types: (1) the humped or the Zebu inhabiting the tropical countries in general, and to which the name *Bos indicus* was given by Linnaeus [2] and (2) the non-humped European cattle for which the name *Bos taurus* was proposed by the same author.

Geoffroy St. Hilaire,[3] placing more reliance on philology than on actual structural characters, opined that the European cattle were imported from the East. Darwin,[5] however, suggested that the "domestic cattle are almost certainly the descendants of more than one wild form," and considered the humped and non-humped cattle as distinct species.

Ruetimeyer,[4] from a comparative study of the skeletons of the Zebu, the Urus and other forms, concluded that the Indian Zebu, as is clear from the structure of its skull, skeleton and general form, is a distinct species. From very ancient times the Zebu has been the sole type of domestic cattle of Asia and Africa, and has, therefore, undergone much less structural modifications than the European forms. According to him the Zebu is in no way allied to the European Urus, but its vertebral column and limb bones show affinities with the Bison.

Hilzheimer,[5] from his detailed studies on the skeleton of the Indian Bovinae, considered the wild Gayal or Mithan as an "aberrant species leading to *Bos*."

Blyth [6] proposed for the Zebu the name *Zebus gibbosus*, and remarked that the "humped cattle are unknown in an aboriginally wild state; and I am strongly of opinion that they will prove to be of African rather than Asiatic origin, however ancient their introduction into India." He further added that the fossil taurine of the Nerbudda deposits, *Bos namadicus*, is " barely (if at all satisfactorily) distinguishable from the European *D. primigenius* (or true Urus of Caesar)."

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[1] Dierst, J. U., *Die Rinder von Babylonien Assyrien und Aegypten undi hr Zusammenhang mit der Rindern der alten Welt* (Zurich, 1899).

[2] Llinaeus, C, Von., *Syst. Nat.* (10th ed.), pp. 71, 72 (Holmiae, 1758).

[3] Geoffroy St. Hilaire, I., *Hist, Nat. Gen.*, III, pp. 82, 92 (Paris, 1854-62).

[4] Ruetimeyer, L., *Nouv. Mem. Soc. Helvet*, XIX, pp. 149, 222 (1862).

[5] Hilzheimer, M., *Die Saugetier in Bronn's Tierleben* (4th ed.), pp. 3, 34-347 (Leipzig end Wien, 1920).

[6] Blyth, E., *Journ. Asiat. Soc. Bengal*, XXIX, pp. 284, 285 (1860).

Ruetimeyer [1] considered *B. namadicus*, Falconer from the Nerbudda Pliocene to be the oldest known taurine, but was not sure of any of the recent cattle being its descendants. The Urus, *B. primigenius* Boj. he considered to be the ancestor of most types of European cattle, and regarded it as a parallel form of *B. namadicus*. In connection with the descent and relationships of the Indian Zebu, Ruetimeyer in his first work expressed the opinion that it is closely allied to the Yak, but after studying the skulls of the Yak and the Banting, he concluded that the resemblance between the Yak and the Zebu is merely superficial, while there appears to be some affinity between the Zebu and the Banting.

Lyddekker [2] remarked that " there is no true taurine at the present time living anywhere in Asia, the aberrant *Bos indicus* being the only representative in India of the genus *Bos* as restricted by Hodgson and Gray." He described the differences between the skulls of the Nerbudda ox of the Pliocene times and the Urus, and added that the cranium of the former approaches that of the genus *Bibos* in which are included all the recent wild cattle of India.

Blanford [3] followed the earlier authors in considering *Bos indicus* as distinct from *B. taurus*, and remarked that its origin " is unknown, but was in all probability tropical or subtropical, and was regarded by Blyth as probably African. No ancestral form has been discovered amongst Indian fossil bovines."

Duerst's views on the cattle of Babylonia, Assyria and Egypt have been referred to already. In his detailed account of the Anau forms [4] he as a result of his comparative studies of the fossils of the bovines of the Indian Pliocene, concluded that the Nerbudda ox, *Bos namadicus*, represents "the European Urus for the Asiatic Continent."

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[1] Ruetimeyer,L., *Verhandl Naturfor. Gesel. Basel*, IV, pp. 346-354 (1165); and *Nouv. Mem. Soc. Helvet*, XXII, pp. 107-171 (1867).

[2] Lyddekker, R., *Mem. Geol. Surv. Ind., Pal. Ind.* (Ser. X), pp. 89, 90, 96-112 (1878).

[3] Blanford, W. T., *Proc. Asiat. Soc. Bengal*, p. 117 (1877).

[4] Duerst, J. U., *Explorations in Turkestan, Prehistoric Civilization of Anau*, II, pp. 341-442 (Washington, 1908).

From Anau he recorded remains of the wild *B. namadicus* and of a domestic race, which, according to him, had originated from the wild *B. namadicus*, and " is absolutely the same ox that was possessed by the ancient Egyptians." The earliest remains of this breed from Anau he considered to be as old as 8000 B.C., and added that according to the Chinese accounts this form reached India with tribal migrations about 3468 B.C.

Hilzheimer [1] after discussing the five main groups of cattle suggested by various authorities concludes " das der Ur allein der Stammvater saemtlicher Hausrinder ist." The Urus, according to this author, is very closely allied to the ancestral type, and he ascribes to it a very wide range throughout Europe, North Africa, Western and Central Asia. In reference to the domestication of the cattle his conclusions are not very definite, but he suggests that it may have been in Europe or in "Ostasien ;" he, however, does not agree with Hahn's view [2] that they were first domesticated in Mesopotamia.

Antonius [3] considers the massive and very large-horned *Bos planifrons* Ruetimeyer of the Indian Pliocene as the oldest known ancestral form of the cattle. He regards *B. namadicus* as closely allied to this form and adds that this Nerbudda ox, which was smaller and had shorter horns, is known to have been a contemporary of man. The local races of this ox spread north-west in other parts of Asia, but, except for the remains described by Duerst from Anau, they are only known from drawings, sketches and relief figures. Antonius also believes these local races to be closely allied to the Urus. In the earlier days these oxen were captured by nets in Mesopotamia, but were later hunted by Assyrians, Egyptians, Spaniards and the inhabitants of Central Europe. He derives the Primigenius-stock directly from the Urus, and suggests the northern Balkan States as the centre of its domestication. The Brachyceros-stock, which Nehring, Duerst and Hilzheimer derived from the Urus, but which Ruetimeyer considered to be descended from the Indian Banting, is supposed by Antonius to be descended from a separate form closely allied to but distinct from the Urus. Its domestication he believes to have taken place at the latest about 6000 B.C. The history of the Zebu-stock, according to this author, is very complicated and far from clear, but he opines that its ancestor was without doubt a local race of the Urus, probably some such form as *B. namadicus* of the Indian Pliocene.

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[1] Hilzheimer, M., *Die Saugetier in Bronn's Tierleben* (4th ed.), pp. 334-347 (Leipzig and Wien, 1920).

[2] Hahn, E., *Die Haustiere und ihre Beziehungen zur Wirtschaft der Menschen* (Leipzig, 1896).

[3] Antonius, *op. cit.*

Max Weber [1] agrees in the main with Antonius, and derives the Zebu-stock from the Asiatic Urus, and all the domestic races of the cattle of Asia and Africa, from the Central African Sanga to the dwarf cattle of Japan, are believed by him to be the direct descendants of this ancestral form.

The summary of the literature pertaining to the ancestry and descent of the Zebu-stock leaves little doubt that *Bos namadicus* of the Indian Pliocene and its earlier progenitor *B. planifrons* have, with our present knowledge of the subject, to be accepted as the sole ancestral forms of the cattle of the genus *Bos*. From these ancestral forms the long-horned, humped cattle of Mohenjo-daro and Harappa must have been evolved and domesticated at a fairly early date by the people responsible for the prehistoric civilization of the Indus Valley. According to Sir John Marshall [2] "there appears to be no sufficient reasons for pushing back the *terminus a quo* of its antiquities earlier than 3250 B C. At the same time it is evident—and I should like to stress this point once again—that the Culture represented must have had a long antecedent history on the soil of India, taking us back to an age that at present can only be dimly surmised." The domestication of the long-horned, humped form must have taken a fairly long time, and it would not be far wrong to surmise that it may have taken two to three thousand years. This would make the date of the domestication of cattle contemporaneous with that of the European forms, as suggested by Antonius. I am not inclined to agree with Duerst's suggestion that domestic cattle reached India with tribal migrations about 3468 B.C., as an autochthonous origin for the Indian domestic cattle somewhere in the Indus Valley is distinctly indicated. The short-horned race of the Indus Valley probably originated as a result of "decline of the cattle-breeding" such as is suggested by Duerst [3] for a similar type of the Anau cattle. In any case it is difficult to surmise for this race a migration from any outside centre.

Hilzheimer [4] rightly considers the domestic cattle as the basis of our present-day civilization and, in admitting that the development of agricultural pursuits was rendered possible only through this agency, seems to suggest that their domestication must have been antecedent to man taking to agricultural activities. This view is apparently based on Hahn's remark: "Als diese Erwerbung (domestication of cattle) vollzogen war, als man Milch trank und der Ochsen an den Pflug spannte, waren wesentlich alle Erwerbungen für unsere asiatisch-europäische Kultur vorhanden."[1] Mucke, on the other hand, in his theory of domestication[2] contends that the domestication of animals could not have been accomplished by people in the hunting stage and probably the breeders of cattle and the cultivators of soil were two separate entities. He also suggests that domestication was brought about from animals which came to the dwellings of these primitive inhabitants spontaneously in quest of food, from which it has to be inferred that these people had taken to agriculture, for, as Duerst rightly points out,[3] ruminants like oxen, sheep, etc., could not have been "attracted by meat or other products of hunting and fishing life." Consequently Duerst is of the opinion that the " agricultural state of human development must also have preceded the state of cattle-breeders." Though it is impossible to dogmatise about the sequence of events, one would be justified in presuming that whereas in the earlier stages primitive agriculture may have antedated domestication of animals, its further development and evolution to the stage at which it had reached in the Indus Valley, could not have been possible without the domestic cattle. Probably in the Indus Valley the two processes went on simultaneously over a long period before reaching the stage of culture which Sir John Marshall considers to be as ancient as 3250 B.C. There are thus indications that the domestication of cattle in the Indus Valley was accomplished at a very early date and that from this centre cattle were exported to other countries.

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[1] Weber, Max., *Die Saugetiere*, II, p. 594 (Jena, 1928).
[2] Marshall, *op. cit.*, p. 106.
[3] Duerst, *op. cit.*, p. 369.
[4] Hilzheimer, *op. cit.*

Blanford[4] in 1877 remarked " It has long been known that we are probably indebted to the early inhabitants of India for two domestic animals, the buffalo and the peacock ; the origin of the humped cattle is obscure, and the common fowl appears to be a descendant of the Burmese and not of the Indian race." Jeitteles further suggested that some of the most valued races of European dogs are of Indian origin. The studies on the animal remains from the Indus Valley seem to add weight to Mackay's suggestion, referred to already, that the humped cattle are of Indian origin and were domesticated in this country.

[1] Hahn, *op. cit.*, p. 75.

[2] Mucke, J. R., *Urgeschichte der Ackerbaues und der Viehzucht* (Griefswald, 1898).

[3] Durest, *op. cit.*

[4] Blanford, *op. cit.*

PRINCIPLES OF HINDU ARCHITECTURE

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THAT Architecture is essentially different from Civil Engineering or mere art of building in any form was clearly understood in India in very early times even by those who casually referred to the subject. It is probably due to this that the architect was designated *Viśvakarman* in all classes of Sanskrit literature and identified with the Creator of the Universe Himself, in whose creation there is hardly an object which does not signify a subjective and symbolic meaning through its form. The religious-minded would naturally go a step further and read a spiritual significance into each of the innumerable forms of an endless variety of natural objects. But the philosophers have recognised individuality only for a certain class of beings who claim conscience and intelligence as their monopoly. The scientists, however, have classified the so-called unintelligent but living objects without conscience into species each of which is endowed with a special form and an intricate organism or machinery every component part of which has been assigned a function, amply proving the fact that nothing is meaningless in the creation. But the mere fact that each and every part of a structure or an engine has got a special purpose to serve would not necessarily signify a subjective meaning of its form, unless, however, it was originally intended by the designer to express an idea, spiritual or material, of which the plan of the structure is a symbol. All ideas to be expressed through symbolic forms need not be spiritual as opposed to temporal or material, relating to something sacred and divine, intangible and mystic, involving a sacred or secret meaning hidden from the eyes of the ordinary reader and only revealed to a spiritually enlightened mind. A symbol or an emblem, however, is an arbitrary mark or an abbreviating method, which, when conventionalised, serves as a sign by which one knows a thing. In this sense a form to be truly symbolic must bear an idealistic rather than a realistic significance. An additional number of heads and arms to imply a correspondingly multiplied amount of intellect and strength would hardly serve as a symbol of brain power and physical superiority. Neither an aeroplane imitating the form of a bird would properly symbolise that bird. The cross on the other hand being nothing but an ancient crude machine used for capital punishment, is, with Christians, a symbol or conventonalised sign for sacrifice of life by Christ for the sake of a certain faith. The non-Christians need not read the symbol of cross in the same sense as the Christians do, if there is nothing in the scripture or in the etymology of the word to indicate such a significance of the term 'cross.' It is because of the convention alone and due to the absence of surer mark or sign that there is a sharp difference in the reading of a symbol. For an absolutely arbitrary conclusion no recognised sign or premises are required.

In architecture, however, of different countries, creeds, and peoples, symbols are not so arbitrary. In most of those instances the conventions are well established. In Indian architecture the conventions are further strengthened by certain indications which being missed by most of the historians and critics, there has been a wide range of conjectures. These conjectures have further been unchecked owing to the fact that the scanty and fragmentary archaeological remains on which the study of the subject has been so far entirely based, cannot give any connected idea of Indian architecture. A dilapidated fortress, a fallen town, a demolished village, a broken pillar, a top-less building, a forgotten crown or throne could never furnish an entire picture of the structure that alone may indicate some hidden meaning which the architect might have in his mind to express through its symbol. Besides, the fragmentary remains of architecture do not bear any special designations for the component parts or the whole structure by which some special sense might have been intended to be expressed. A complete idea of the whole structure together with special designations for the component parts and ornamental mouldings, so far as Indian architecture is concerned, can be gathered from the literary descriptions spread over all classes of Sanskrit literature,[1] especially in the hundreds of architectural texts [2] which have survived mostly in fragmentary condition like the archaeological remains themselves. Of the avowedly architectural texts the *Mānasāra* [1] (Essence of measurement) appears to be the only standard work on architecture and sculpture, being complete and full in all details. It deals with both the method and principle and the constructional details of all architectural and cognate matters. In this standard work, *Mānasāra*, the term architecture is taken in its broadest sense and implies almost everything that is built or constructed according to a design and with an artistic finis. Thus it includes what is generally known as sculpture also and deals with its different branches in a scientific manner. Architecture proper or house-building is preceded by an elaborate treatment of the village-scheme, the town-planning and all the cognate subjects, such as, laying out gardens, constructing market-places, commercial ports and harbours, making roads, bridges, gateways, triumphal arches ; digging wells, tanks, trenches, drains, sewers, moats ; building enclosure walls, embankments, dams, railings, landing places, flights of steps for hills and rivers and ladders. All kinds of buildings in use at the time or which were likely to be required by the country, including religious temples, common dwellings, gorgeous edifices, pompous palaces and mansions, and the military establishments are treated with the minutest detail, alternative measures, and a large variety of options to suit all requirements. Articles of furniture are similarly treated and includes bedsteads, couches, tables, chairs, wardrobes, baskets, cages, nests, mills, conveyances, lamps and lamp-posts for the street. Thrones and crowns for different ranks of kings and deities form a distinct branch. Personal ornaments and dresses and garments include various chains, ear-rings, armlets, anklets, foot-rings, waist bands, jackets, head-gears, and foot-wears. The preliminary subjects include consideration of ground conditions and atmospheric conditions, temperature, sunshine, wind direction, humidity, rainfall, dryness, growth of vegetation and other site conditions, elevation and sloping of the ground, testing of soil and finding out exact cardinal points for

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[1] See the writer's *Indian Architecture*, pp. 1-34.
[2] See the writer's *Dictionary of Hindu Architecture*, Appendix A, pp. 749-804.

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[1] It has been published through the Oxford University Press by the Government of the United Provinces of Agra and Oudh in five volumes covering some 3,000 pages of crown quarto size and comprising a critically edited Text, a fully annotated Translation in English, an encyclopedic Dictionary of some three thousand technical terms, and an up-to-date Introductory volume surveying the whole range of the subjects both historically and comparatively with connected literature of this and other countries, and a set of plates in line and in colours drawn in measure and strictly after the description as given in the original text.

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orientation of buildings and determining proper aspect and necessary prospect and privacy.

In this article nothing more than the general principle of this vast subject of which the foregoing list may supply a picture may at best be touched. This principle appears to have been based upon a fundamental truth and a settled rule of action. But the laws are flexible to a great extent inasmuch as a large number of options are allowed and discretionary right is permitted in order to suit the different and unforeseen conditions. There is, however, a regulating principle which is inviolable and that inviolable principle consists in 'the fine art of designing and constructing ornamental buildings.' The truly architectural design always implies a mental scheme which is expressed in a plan in outline and intended to indicate a subjective and symbolic meaning.

After a thorough examination of the meteorological conditions and testing of the soil and surroundings of the ground, when a site is finally selected for any of the above-mentioned objects, it is considered under one of the thirty-two schemes into which the site-plans are distinguished. Each of these site-plans is given a significant name and is divided into a certain number of square-plots bearing symbolic designations.

The first of these site-plans is called *Sakala* or one plot, which means 'all' or an 'undivided whole' as opposed to *vikala* or that which can be divided into separate plots.[1] Its northern side is designated Som, the moon, who is the recognised lord of the north. The eastern side is named after the quartêr-lord Āditya, the Sun. The southern side is called Yama, generally known as the god of death, but really meaning 'the restrainer,' the burning horizon of the south of India. And the western side is named after the lord of that quarter, Varuṇa, god of water, that which encompasses the western ocean of India.

The second plan is called *Pechaka,* which ordinarily means an owl, and may etymologically imply a couch or bed. It is divided into four square plots, the four sides being designated by the same four epithets as in the *Sakala* plan, but the corners bear separate designations. The north-east is called Īśa, that which lords over, having the purifying morning Sun on the right and the invigorating Himalayan wind on the left. The south-east is called Agni or fire, implying the hotest zone, as it gets the maximum heat from the Sun. The south-west is called Pavana or wind, which supplies the sea-breeze both from the southern and western Indian ocean. The north-west is called Gagana or the sky, joining the endless horizon over the highest peak of the Himalayas.

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[1] In several towns the municipal boards do not permit the partition of a plot although more than one residences are allowed to be built in the same plot.

The third plan *Pīṭha* etymologically means pedestal or back, and is divided into nine plots, eight of which bear the same epithets as the eight directions of the *Pechaka* plan, and the ninth plot at the centre is called, Pṛithvī, the earth, which serves as the base or support for all structures. In the subsequent plans the centre plot is assigned to Brahmā, who, as the Creator, is always considered by the Hindus as the pivot around which everything else moves. The increasing number of plots in each plan are assigned to different quarter-lords numbering some forty-five. There is no room for a detailed examination of all the plans for there are as many as one thousand and twenty-four plots in the thirty-second plan called *Chandrakānta*, the moonlight or moon-glade. Most of these plans are considered in square form, but triangular and circular varieties also are referred to. A look into the drawings may give some idea of the subject.[1]

These site-plans are used both in designing villages, towns and dwellings and other houses. The exact situation of a particular quarter, building or room is ascertained by a reference to the quarter-lord to whom a plot is assigned in these plans.

The village scheme is considered under eight groups. Each class bears a symbolic designation and lay-out. The first group is called *Daṇḍaka,* which etymologically means a ' stick ' and is based upon a straight plan. Like other groups it is also divided into different blocks which are flanked by roads and lanes running straight from one end to the other.[2] The next group is called *Sarvato-bhadra,* having the main gates on all the (four) sides. It is divided into four blocks and there is a public hall or temple in the centre of the village. The plate (No. XVI) will show that it looks all-auspicious. The third group of villages is called *Nandyāvarta* and its plan, blocks and very look will amply justify its title 'the repetition of pleasant look.' The plate (XVII) will show that it is a prosperous small town. The next group is called *Padmaka* or lotus. Its lotus-plan is maintained by its surrounding lotus-like look as well as the plan of the four blocks into which the village is divided. It is more a town than a village and is honoured by the king's palace. The plate (XVIII) will further show the cosmopolitan character of its population which is not possessed by an ordinary villlage. The fifth group of villages called *Svastika* is also honoured with the royal palace and residences of nobles and ministers. It derives its symbolic name from its general plan which is generally translated by a cross shape but comprises various forms.[1] The plate (XIX)will give some idea of one of the forms. The next group is called *Prastara* and the plate (XX)will show that it is an enlarged form of the *Dandaka* plan and contains a cosmopolitan population including the king's palace. The seventh group is called *Kārmuka* because of its bow-shape. It is situated on the river-side and is divided into four triangular blocks lengthwise and into three semi-circular blocks breadthwise. A reference to the plate (XXI) will supply other details of its being a small commercial town or riverside market place. The towns like Mirzapur, old Patna, Benares, etc., appears to have been based on this plan. The last group of village schemes is called *Chaturmukha* or of four (uniform) façades. The plates (XXII) will show its four faces and interesting details of the plan. Its spiritual nature is emphasised by the fact that its central heart portion is assigned to the Brahmans and priests, while the royal palace if required is built at the north-west corner, and the surrounding road is called the circumambulatory passage.

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[1] See the writer's *Architecture of Mānasāra,* Vol. V, Plates III-XIV.

[2] Plate XV of the writer's book of illustration referred to above will supply an idea of the Dandaka village.

The town-plan is an enlargement of the village scheme. But while the latter is classified on the basis of the requirements of the village life, the former is based upon the requirements of the city population, of which the seat of government, royal residence, secretariat and other offices are the leading things. The complexities of city life are further increased in consideration of the social and political rank of its chief resident, the head of the government. For this and other purposes the royalty is divided into nine ranks, from an imperialist to a petty chief or head-man. The limited space would not permit a detailed examination of the eight main city-plans and their highly complex details. Only a reference to the plates (XXIII-XXV)[2] may supply an idea, if not an elucidation, of the scientific, artistic and symbolic character of the plans. The plate (XXIII) will show the details of what is called *Rājadhāniya-nagara* or the city with the seat of government as the chief thing. The Chakravartin king who is the first resident is highest in rank among the nine classes of kings. For the imperial purposes the cosmopolitan nature of temples, public halls, parks, office quarters, soldiers' barracks, police quarters and residence of civil population is emphasised in this plan. The next three plans, called respectively *Nagara, Pura* and *Nagarī*, are cities of smaller types and vary only in minor details. The fifth type is called *Kharvaṭa*. The plate (XXIV) will supply the general outline and elucidate its circular plan based upon the disc of Vishnu, the centre being reserved for the city temple.[1] The sixth type is called *Kheṭa* and is built both on the river or sea side as well as in the valley of a mountain. A comparison of Plates XXIV and XXI will show that *Kheṭa* and *Kārmuka* have got a family similarity, although different in look. Towns like Ranikhet appears to have been based on this plan. The eighth type is called *Pattana*, settlement, a commercial town on the seaside. Cities like Bombay, Madras and many others are apparently based on this type.

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[1] See the writer's *Dictionary of Hindu Architecture*, pp. 733-36.

[2] See the *Architecture of Mānasāra*, Vol. V.

There are fifteen types of fortresses and forts many of which are fortified towns, the rest being military establishments which have now become matters of the past and of only historical interest. They are also symbolic in nature.

Houses for various purposes were built in villages, towns and fortified cities. There were both semi-detached and detached pavilions and halls. The *ārāma* or rest-house is stated to have been built not too far from the town and not too near, convenient for going and for coming, easily accessible for all.........by day not too crowded, by night not exposed to too much noise and alarm.[2] Abodes of five kinds are mentioned in Buddhist literature.[3] *Vihāra* denotes the well-known monasteries or temples of the Buddhists, originally implying halls where the monks met. *Ardhayoga* seems to be a special kind of Bengal buildings partly religious and partly residential. *Prāsādas* are wholly residential storeyed buildings. *Harmyas* are a larger type of storeyed mansions. *Guhās* are smaller buildings originally built underground for middle-class people. The designs, features and internal disposition of component members of these buildings are quite in keeping with the symbolic significance of their technical names.

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[1] The modern city of London appears to be on a similar plan, with the St. Paul's Cathedral in the centre.

[2] See the writer's *Hindu Architecture*, p. 11; Chullavagga, VI. 4, 8.

[3] Vinaya Texts, Mahāvagga, I, 30, 4, Chullavagga, VI, 1, 2.

This classification went on changing with the progress of time and art of building but the underlying principle remained unaltered. Some of the *Purāṇas* retained a five-fold division under different names. Thus in the *Agni* and *Garuḍa Purāṇas* the *Vairāja* class of quadrangular pattern includes nine types of building with various details. The *Pushpaka* group is rectangular in shape and includes another nine types. The *Kailāśa* class is round in shape and includes another nine types. The *Manika* class is oval in shape and includes another nine types. Lastly the *Trivishtapa* group is octagonal in shape and comprises another nine types of buildings with characteristic features and details. The *Matsya* and *Bhavishya Purāṇas*, as also the *Bṛihat-Saṁhitā* each describes twenty types of edifices with such details as hundred towers (*śringa*), sixteen storeys, many steeples (*śikhara*) and fifty cubit in dimension. The *Kāmikāgama* similarly describes another twenty types and the *Suprabhedāgama* ten types[1] each, and every one of all these main classes and subdivisions is symbolic in plan and in character and can be shewn by drawings and sketches.

The *Śilpaśāstra* like the *Mānasāra* supplies more scientific classification and constructional details. There are ninety-eight ordinary types and numerous special groups described therein of which no adequate elucidation is possible here. Thus there were small tenements and flats, cottages and middle-class houses, and rest-houses in gardens and bungalows with orchards. The whole compound is enclosed with ramparts of three kinds, namely, brick walls, stone walls, and wooden fences, which are again surrounded with bamboo fences and ditches. The larger palaces and mansions and temples comprise various courts each of which is furnished with a gate-house. These edifices run up to twelve storeys, while their gate-houses are raised to seventeen storeys. The large mansions are built in rows in various shapes. Each and every one of these objects is artistic in design and symbolic in character.

The smaller residential houses were built comprising "dwelling rooms and retiring rooms and store-rooms, and service halls, and halls with fire-places in them, and store-houses and closets, and cloisters, and halls for exercise, and wells, and sheds for the well, and bath-rooms and halls attached to the bath-rooms, and ponds, and open-roofed sheds." The devotee (*upāsaka*) built for his own use " a residence, a sleeping room, a stable, a tower, a one-peaked building, a shop, a boutique, a storeyed house, an attic, a cave, a cell, a store-room, a refectory, a fire-room, a kitchen, a privy, a place to walk in, a house to walk in, a well, a well-house, a bathing place for hot sitting baths, a room therefor, a lotus pond and a pavilion." The inner chambers of larger houses were divided into three classes, called '*Śivikā-garbha* or square halls, *Nālikā-garbha* or rectangular halls, and *Harmya-garbha* or large dining halls.[1] A middle-class house with a quadrangular courtyard in the centre and comprising sixteen rooms was a favourite plan both in the ages of the *Purāṇas* and *Āgamas* on the one hand and the later *Śilpaśāstras* on the other.[2] In the north-east corner was built (1) the family chapel ; in the east (2) the room for all things, (3) the bath room, and (4) the room for churning milk ; in the south-east corner (5) the kitchen, in the south (6) the *Bṛitasa-gṛiha*, (7) the *Saina-gṛiha*, and (8) the privy ; in the south-west corner (9) the library ; in the west (10) the study, (11) the dining hall, and (12) the weeping room ; in the north-west corner (13) the granary ; and in the room for north (14) the bed-room, (15) the store-room, and (17) the room for invalids or medicine.

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[1] See the writer's *Hindu Architecture*, pp. 113-19.
[2] See the writer's *Hindu Architecture*, pp. 111-13.

All houses, large and small, were furnished with suitable doors, windows, staircases, and various kinds of verandahs, namely covered terraces, inner verandahs, over-hanging caves, and verandahs supported on pillars with capitals of elephant head. All houses together with their component members and auxiliary parts, big or small, bear certain symbolic features.

Thus there are five shapes of buildings, namely, quadrangular comprising both square and rectangular, octagonal, oval, round, and circular. Buildings are again divided into masculine, feminine and neuter classes which depend upon equiangular and other shapes, and in case of temples the sexes of the chief deities are also taken into consideration. The *Sthānaka* or standing, *Āsana* or seated, and *Śayana* or reclining groups depend upon a certain aspect, and in case of temples the posture of the chief deity is further taken into consideration. The *Śuddha* or pure, *Miśra* or mixed and *Saṁkīrṇa* or amalgamated divisions depend upon the materials, stone, brick and wood, of which a house is mainly built. The *Jāti, Chhanda, Vikalpa,* and *Ābhāsa* classes depend on the units of measurement which comprise the cubit of twenty-four, twenty-five, twenty-six and twenty-seven *aṅgula* each measuring exactly three-fourths of an inch. *Saṁchita, Asaṁchita,* and *Apasaṁchita* groups depend upon the standard of measure, the height, breadth and length of the building being respectively the regulator of measure for the whole structure. Lastly, a building must belong to one of the three main styles called *Nāgara* or northern, *Vesara* or eastern and *Drāviḍa* or southern. The northern style is distinguished by its quadrangular shape. The eastern style of building is marked by its round shape from the neck upwards. In the southern style the upper portion of buildings from the neck is octagonal ; of this style there is a subdivision called *Andhra* in which the upper portion is hexagonal.[1]

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[1] See the writer's *Hindu Architecture*, pp. 11-12 ; Mahavagya, III, 5, 9.

[2] See the writer's *Dictionary of Hindu Architecture*, pp. 612-14, for quotations from the *Matsya* and *Agni Purāṇas*, the *Kāmikāgama*, the *Vāstu-tattva*, *Vāstu-pravandha*, and *Śilpaśāstra-sāra-saṁgraha*.

Limitation of space would not permit proper elucidation of the artistic design and symbolic character of all these matters. By way of an instance a reference may be made to the proportions alone. The technical names of the proportions of height are significant. The first one is called *Śāntika* or peaceful. In this proportion the height is equal to the breadth, and this is aesthetically a graceful proportion for a building. The second one is called *Paushṭika,* meaning strong, eminent or rich. In this proportion the height is one and one-fourth of the breadth, and this would give the building a good stability. The third one is called the *Jayada* or *jay-giving.* In this proportion the height is one-and-one-half of the breadth, and this gives a pleasant appearance to the building. The fourth one has two names. *Sarvakāmika* or good in every way, and *Dhanada* or wealth-giving. In this proportion the height is one-and-three-fourths of the breadth, and according to the literal meaning of the term, *Sarvakāmika,* this would make the building strong as well as beautiful. The fifth or last one is called *adbhuta* or marvellous. In this proportion the height is twice the breadth, and this gives a wonderful loftiness and gorgeous look to the building.[1]

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[1] वेदाश्रं नागरं प्रोक्तं वस्वश्रं द्राविडं भवेत् ।
सुवृत्तं वेसरं प्रोक्तमन्ध्रं स्यात्तु षडश्रकम् ॥
(Mânasâra, XLIII, 124-125.)

कण्ठादारभ्य वृत्तं यत्तद्वेसरमिति स्मृतम् ॥
ग्रीवमारभ्य चाष्टाश्रं विमानं द्राविडाख्यकम् ।
सर्वं वै चतुरश्रं यत्प्रासादं नागरं त्विदम् ॥
(Suprabhedāgama, XXXI, 38-39.)

In whichever of these heights a building is erected the roof thereof may terminate in the flat, pent or spherical shape. The flat roof was an imitation of the cave houses, which at first were the mere natural caves used as shelters both by unskilled man and beasts. The pent roof was the next development in the art of building where the stability was still supplied on the three sides by the rocks. The highest development in architecture is the spherical roof. The spherical roof is divided into four main parts, called *śikhara* or cupola, *śikhā* or pinnacle, *śikhānta* or finial, and *śikhāmaṇi* or apex. No distinction has been made in the *Śilpa-śāstra* of the constructional details of either between the Vishṇu and Śiva temples, or among the Brahminical, Buddhist and Jain temples regarding their *Sikhara* or spherical roof The height is, however, stated to vary castewise rather than sectwise. In matter of the finial of temples a comparison of the Hindu *Sikhara* with the steeple of a Christian church on the one hand and the dome of a Muhammadan mosque on the other will show the degree of scientific knowledge, artistic skill, aesthetic sense, and spiritual aspiration of the Christian, Hindu and Muslim builders. There is however an important agreement among those three leading faiths in the symbolic spiritual expression of the place of worship, each endeavouring in its own way to point to the highest of the high and the finest of the fine.

So far as the Hindu architecture is concerned the all-important *Sikhara* appear to have been developed from the very origin of the idea of temple. Idol-worship and origin of temple did not go hand in hand. Even in the absence of the later images of deities we had our sacrificial altars which are essentially temples. The *Śulva-sūtras*, which are the supplementary portions of the *Kalpa-sūtras*, treating of the measurement and construction of the different *vedis* or altars, furnish us with some interesting structural details of the Agnis, the large altars built of bricks. The construction of these altars, which were required for the great *soma* sacrifice, seems to have been based on sound scientific principles and was probably the beginning of religious architecture or temple-building in India.

These altars were constructed in different shapes, the earliest enumeration of which is found in the *Taittirīya-saṁhitā* (V. 4, 11).

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[1] *Mānasāra*, XXXV. 22-26, See also the writer's Dictionary, pp. 82-83.

Following this enumeration, Baudhāyana and Āpastamba furnish us with full particulars about the shape of all these different *chitis* (altars) and the bricks which were employed for their construction.

The *Chaturaśra-śyena-chit* is so called because it resembles the form of a falcon and the bricks out of which it is composed are all square-shaped. The *Kaṅka-chit* in the form of a heron [1] is the same as the *Śyena-chit* except the two additional feet. The *Alaja-chit* is the same except the additional wings. The *Prauga-chit* is an equilateral triangle. The *Ubhayataḥ-Praugachit* is made up of two such triangles joined at their bases. The *Rathachakra-chit* is in the form of a wheel, (*i*) a massive wheel without spokes and (*ii*) a wheel with sixteen spokes. *Droṇa-chit* is like a vessel or tube, square or circular. The *Parichayya-chit* has a circular outline and is equal to the *Rathachakra-chit*, differing in the arrangement of bricks which are to be placed in six concentric circles. The *Samuhya-chit* is circular in shape and made of loose earth and bricks. Lastly the *Kūrma-chit* resembles a tortoise and is of a triangular or circular shape.[2]

Everyone of these altars was constructed of five layers of bricks, which together came up to the height of the knee ; in some cases ten or fifteen layers, and proportionate increase in the height of the altar were prescribed. Every layer in its turn was to consist of two hundred bricks, so that the whole Agni (altar) contained a thousand ; the first, third and fifth layers were divided into two hundred parts in exactly the same manner ; a different division was adopted for the second and the fourth, so that one brick was never laid upon another of the same size and form. The first altar covered an area of 7½ *purushas*, which means 7½ squares, each side of which was equal to a *purusha*, *i.e.*, the height of a man with uplifted arms. On each subsequent occasion the area was increased by one square *purusha*. Thus, at the second layer of the altar one square *purusha* was added to the 7½ constituting the first *chiti* and at the third layer two square *purushas* were added and so on. But the shape of the whole and the relative proportion of each constituent part had to remain unchanged. The area of every *chiti*, whatever its shape might be—falcon, wheel, tortoise, etc.—had to be equal to 7½ square *purushas*.[3]

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[1] Compare Burnell, Catalogue, 29, of a carrion kite, and Thibaut, J.A.S.B., 1875, Part I.

[2] These may account for the various shapes of temples disclosed by the archaeological remains.

[3] See the writer's *Indian Architecture*, pp. 7-8. *The Pandit*, New Series, June, 1876, No. 1, Vol. I, IV, 1882; Old series, June, 1874, No. 97, Vols. IX and X, May, 1876.

The artistic shape, symbolic character and scientific construction of these structures are apparent and need no elaborate elucidation. They in time grew up to be the twelve-storeyed temples together with seventeen-storeyed gate-houses. They were not mere sky-scrapers ; they expanded sidewise also. Thus we see the courts of four classes of edifices, each comprising five to seven varieties, built for offerings, family members, beauty and defence. Each of the *Jāti, Chhanda, Vikalpa,* and *Ābhāsa* classes of edifice comprises five courts where hundreds of residences or shrines for attendant deities of Vishṇu, Śiva, Buddha, Jaina and other temples were built. The innermost court called *Antar-maṇḍala* both in temples and palaces where the main shrine or the palace is situated is furnished with the gate-house called *Dvāra-śobhā* or beauty of the gate. The second court both for temples and residential buildings, called *Antanihāra,* is furnished with the gate-house known as *Dvāra-śālā* or gate-hall. The third court called *Madhyama-hārā* is furnished with the gate-house known as *Dvāra-prāsāda* or gate-palace. The fourth court known as *Prākāra* or enclosure proper is furnished with the gate-house called *Dvāra-harmya* or gate-edifice. The fifth court, called *Mahāmaryādā* or larger boundary, is furnished with the gate-house known as *Mahāgopura* or great gate-house. The sixth and the seventh courts mainly serve the purposes of defending walls wherein are housed the soldiers and such other defence forces.[1] The very names of all these objects will indicate their symbolic character : the details will show their artistic designs also.

Pavilions of some hundred types, classified as belonging to temples and residential buildings in accordance with shapes, faces and number of columns, are also symbolic in character and highly artistic in design and construction.[2]

The storeyed mansions of six types each comprising several varieties, running up to twelve storeys, built for the sake of beauty, health and enjoyment of the kings and others, reached the highest development of architectural designs with symbolic significance. Elucidation of details would require the space of a separate book. Only a passing reference can at best be made here. The *Daṇḍaka* group, deriving its epithet from the straight plan, is an isolated mansion comprising a single row of building generally built for the Maṇḍaleśa and the inferior classes of kings. The *Svastika* group of mansion is plough-shaped and consists of two rows of buildings and is used generally by the Paṭṭadhara and other inferior classes of kings. The *Maulika* mansions are shaped like the winnowing basket and comprises three rows of buildings, and assigned to the Pārshṇika and the inferior classes of kings. The *Chaturmukha* group of mansions comprises four rows of buildings and is meant for the Narendra and other inferior classes of kings. The *Sarvatobhadra* mansions consist of seven rows of buildings and are assigned to the Mahārājā and other inferior classes of kings. Lastly the *Vardhamāna* (progressive) mansions comprise as many as ten rows artistically joined together and are assigned to the Chakravartin and other inferior classes of kings.[1]

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[1] For illustrations see the writer's *Architecture of Mānasāra*, Vol. V.

[2] See Plates CVIII-CXII.

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[1] For illustrations see Plates CXIII-CXVI, *Architecture of Mānasāra*, Vol. V.

RELIGIOUS POLICY OF THE MUGHAL EMPERORS

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UNDER the Sultanate India was mainly held by the military strength of the Muslim rulers. The Sultans and their governors kept what peace they could, collected the land revenue and other taxes and were mostly content to leave their subjects alone except where their religious policy was concerned. The Sultanate in India was based on the distinction between its Hindu and Muslim subjects. The Muslims formed a caste apart and were the only active citizens in the state. Theory apart, the position of the Hindus differed in various ways from that of their Muslim neighbours in practice.

The foremost among these distinctions was the payment of a special tax, the Jizya, payable under peculiarly humiliating circumstances.[1] *Fatwa-i-Alamgiri*,[2] a digest of Muslim Law prepared under Aurangzeb, but embodying earlier practices, recognizes two types of the Jizya. One was the payment of an agreed-upon amount by the ruler of a territory or the people thereof. This left its collection to the ruler concerned or to the people. It then did not always mean an additional tax, because the amount could have been paid out of the existing sources of revenue. But in the territories directly under Muslim rulers the Jizya was levied from individual tax-payers and its amount had to be individually assessed. Except probably in the earlier days of the Muslim occupation of India, the Jizya seems to have been levied directly. Even when new territories were conquered or vassal princes subdued, it was now no longer customary to make any bargains with them so far as the payment of the Jizya was concerned. If the new territory formed part of the dominions of a Muslim ruler, its inhabitants were expected to pay the Jizya according to the rates prevailing elsewhere. If a prince was made feudatory he was expected to pay a tribute which though it may have originally included the

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[1] *Cf.* my article on the imposition and collection of the Jizya under Aurangzeb, *Calcutta Review*, September, 1933.

[2] Volume III, Article on Jizya (Urdu translationpu blished by the Nawal Kishore Press, Lucknow).

Jizya, was now only the sign that he had accepted an overlord. His subjects were not expected to pay the Jizya which seems to have been levied only in the territories directly under Muslim rulers. At first the Brahmans were exempted from the payment of this tax. But in Firoz Shah's reign it was discovered that it was unreasonable to tax humble followers of a religion in this fashion leaving the leaders of the error alone. The Brahmans therefore were ordered to pay the Jizya and their priestly profession did no longer protect them.[1] Sometimes an exceptionally enlightened monarch, like Zain-ul-Abadin (1420 to 1470 A.D.) in Kashmir, might remit the Jizya[2] even.

As we have discussed elsewhere, the Jizya formed a very heavy burden on the masses.[3] But it was not its burden alone which was irksome. It was a badge of inferiority round the necks of the unfaithful reminding them constantly that they formed a subject people under an alien rule.

The Jizya was not the only additional tax imposed on the non-Muslims. A pilgrimage tax was collected at Hindu places of religious fairs under most Muslim rulers. As we shall presently see, it represented a compromise between the strict injunction of the Muslim law not to tolerate public celebration of non-Islamic practices and the desires of a vast Hindu population to perform their religious rites. Under a pious Muslim king, like Firoz Shah Tughluq, the source of profit to the Muslim state from an unholy source, was sacrificed to the stricter demands of Muslim law. An Alla-ud-Din would sometimes improve upon the injunctions of his theologians even and order a scheme of confiscatory taxation leaving the Hindus only their daily needs. But these were accidents alone. Ordinarily the Hindus paid the Jizya and the pilgrimage tax as additional burdens. The Jizya could not be avoided but the tax on pilgrimage could be shirked by those who attended no fairs. The Jizya was an annual tax whereas the pilgrimage tax was an occasional affair alone. The Jizya was paid only by those living in a Muslim territory whereas the pilgrimage tax was paid by all who visited places of pilgrimage situated in the Muslim territory. As certain ceremonies connected with deaths in one's family had usually to be performed in certain holy places, most Hindus paid the tax. Firoz Shah's order prohibiting these fairs, however, would lead us to believe that the usual fairs which formed so important a part of mediaeval economic and religious life and which were held in most places at certain occasions were also made a source of income to the state. In that case the pilgrimage tax would almost be as universally paid as the Jizya.[1]

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[1] Afif, 382.

[2] *Tarikh-i-Firishta* (Urdu), Vol. II, p. 545.

[3] *Cf.* the article already cited.

The payment of the Jizya and the pilgrimage tax was intended to secure the non-Muslims free exercise of their religion. But this was limited to private worship alone. Public worship of Hindu idols was forbidden. It is difficult to say definitely how far this injunction was enforced and obeyed. In villages where there were hardly any Muslims it would have always been possible to carry on the worship of the village gods as before. Of course there may have been chances of trouble if a zealous Qazi in a neighbouring town heard of such malpractices. The Muslim chroniclers record very few cases where Hindus were punished for open and public worship of their gods thus offending the eyes and ears of the faithful. This might either mean that these orders were usually obeyed and therefore no cases of defiance are recorded or that though the orders were disobeyed, it was only under very pious kings, like Firoz Shah,[2] that their defiance was punished. It would be safer to hold that in the important towns and cities where Muslim officials usually resided, some attempt at its enforcement must have been made. How often this led to clashes we have no means of judging. This inhibition against public worship implied denial of any extension of existing facilities for public worship. Thus it was held that the Hindus should not be allowed to build new public temples or to repair old ones. Again it is difficult to decide how far this was insisted upon in all parts of the Muslim territories. As in the case of public worship, in big cities where Muslim officers were present and where a considerable number of Muslims lived, building new public temples may have been prohibited. It should be borne in mind however that this did not mean denial of religious worship. Oftener than not, the houses of well-to-do Hindus contained temples of sorts where their humbler brethren could usually worship their gods. Public temples mainly existed in places which were sanctified by centuries of religious traditions. Such new places were not likely to appear in the Muslim period. Hinduism at this time had become an individual religion where opportunities for co-operate public worship were not many. Of course, the cases of the public temples destroyed or desecrated at the time of the fresh conquest of a territory—as witness Firoz Shah Tugluq's desecration of the temples at Kangra (Firishta II, 547) and Jagannath, Puri (Afif, 379)—complicated matters. Here the restriction on the building of new temples was interpreted as a restriction, if not the denial, of already existing opportunities for public worship. Sometimes a peculiarly pious Muslim king, like Sikandar Lodhi, would have a fit of religiosity and desecrate or destroy already existing temples.[1] Then there was the question of religious fairs and festivals. As we have already seen these fairs were usually allowed on payment of a tax. Religious festivals like the Holi or the Dipavali further raised questions which had to be settled. Both of these implied public celebration of Hindu customs which may sometimes have proved obnoxious to the more orthodox among the Muslim rulers. The Muslim chronicles however are mostly silent on these questions and as we have no original records of the period we have to be content with their accounts.

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[1] *Cf.* Ma'sir-i-Shah Jahani, f. 143, for Sakandar Lodhi's orders.

[2] Afif, Tarikh-i-Firoz Shahi, p. 388.

The third distinction between the Hindus and the Muslims appeared in the public services. Revenue records were usually kept in Hindi except probably at the headquarters. This implied the employment of a large number of Hindus in the revenue department. Of these many were paid not by the state but by the cultivators themselves.[2] It is difficult therefore to consider them public servants; they were servants of the community. The lowest state officer in the revenue department seems to have been the officer-in-charge of a Parganah and it is extremely doubtful whether Hindus were ever employed in large numbers in this or the higher offices. Ordinarily, it would be safe to assert, the Hindus were excluded from all except the lowest jobs in the state. On the military side, it was customary at one time to employ Hindu soldiers. The Ghaznavids even had contingents of Hindu troops under them. There is no reason to believe that the practice completely disappeared under the Sultanate. We have however to remember that pre-Mughal Muslim dynasties in

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[1] Asar-i-Shah Jahani, f. 143, refers to the appointment under Sikandar Lodhi of Muslim Collectors who collected dues from the Hindus if they came to Muttra for religious purposes. It also refers to the desecration of temples. Haft Aqalim, f. 127, b, however states that he forbade the Hindus bathing at Muttra, desecrated their temples and destroyed their idols.

[2] Ain-i-Akbari credits Akbar with the abolition of these cesses.

India did not last very long. Three centuries saw the rise and fall of five dynasties. Thus every dynasty had to employ only such soldiers and commanders as commanded its confidence. This would sometimes restrict the choice even to particular branches of Muslims let alone allowing Hindus to be enlisted in large numbers. The Hindus made very good accountants and in various minor capacities must have been employed as such by the state as well as by Muslim high officials. It is safe to hold however that Hindus were excluded from all high offices and were employed otherwise only when their employment was unavoidable.

A fifth distinction existed in the sumptuary laws that were sometimes enforced. As Fatawa-i-Alamgiri declares, Hindus were not to be allowed to look like Muslims.[1] This, as in the hands of Ala-ud-Din, meant the enforcement of certain restrictions. The underlying principle was that the Hindus should look humble and should have no occasion to trouble their Muslim rulers. Ala-ud-Din forbade the wearing of rich dresses, riding horses, driving carriages, or using palanquins. But these orders clearly sound exceptional. Ghias-ud-Din Tughlaq very nearly did the same. Sometimes Hindus might be asked to wear distinguishing marks on their new dresses so that they may not be mistaken for Muslims. Again these, when and where enforced, must have been confined to the cities where alone there was any danger of the Hindus, if left to themselves, resembling the Muslims. In the villages where Muslim population did not amount to much, the Hindus must have been left alone.

Further there were laws against blasphemy. The unreasonable extent to which these could be carried is well illustrated by the fate of a Brahman mentioned in Firishta, who was beheaded under Sikandar[2] Lodhi for maintaining that Hinduism and Islam were both true. Blasphemy might well have included not only disrespect towards Islam but Islamic traditions and institutions as well.

Conversion of Muslims to Hinduism or the re-conversion of Hindu converts to Islam was not usually permitted.[3] There appeared sometimes exceptionally tolerant rulers, like Zain-ul-Abadin in Kashmir, who were prepared to allow the wholesale reconversion of Hindu converts to Islam back to their original faith. But this tolerant attitude was so exceptional that a story had to be invented proving him to be a Hindu recluse who had projected his own soul into the dead body of the king on his death-bed.

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[1] Article on the Zimmis.

[2] Tarikh-i-Firishta, Vol. I, 281.

[3] *Cf.* Conversion and Re-conversion to Hinduism during the Muslim Period by the writer (in the D.A.V. College Historical Series, No. 2).

Usually this prohibition must have been strictly enforced as it would have been considered highly criminal in a Muslim king to encourage or tolerate apostacy which was a capital offence.

Under some Muslim rulers there were fits of fierce persecution. Forced conversion to Islam took place, sometimes in thousands, as under Sikandar Butshikan of Kashmir. Those who defied their fanatic persecutors were slain or had to seek safety in suicide. Jalal-ud-Din of Bengal (1414 to 1430), a convert himself, proved a new convert's zeal by converting hundreds of his Hindu subjects and persecuting the rest.[1] Most of the Tughluqs had the persecuting strain and Sikandar Lodhi suffered from the same defect. It is surprising, however, to find how few of the Muslim rulers tried to play the part of fanatic persecutors.

This seems to be a formidable count. But we have to remember that all these manifestations of religiosity were not always to be found together. Generally the Muslim rulers were content if the Hindus paid the Jizya and the pilgrimage tax and did not make any attempt to force either their wealth or their beliefs on the notice of their Muslim rulers. Of course they were not usually allowed to make converts. They were no doubt denied any share in the higher appointments in the state generally, but against this we have to place their monopoly of many petty offices in the revenue and accounts department. Secondly we have to remember that we are dealing with a set of circumstances that was universal in the Middle Ages and even after. The position of the Hindus in India was generally much better than that of many communities in Europe whose faith differed from that of their rulers. Roman Catholics in Ireland form a very instructive parallel. After the Reformation they formed the majority of the population as against their Protestant rulers. Yet their faith was penalized ; they were long excluded from the higher appointments, they were made to support the Protestant Church, they were aliens in their own country. Again the position of the Protestants under Roman Catholic rulers or of Roman Catholics under Protestants was never happier. Even under prudent Elizabeth the Roman Catholics could abstain from attendance in Protestant churches by payment of a fine alone—which comes very near to the Jizya on the non-believers, the Roman Catholics. The position of the Protestants in the Netherlands under Spaniard Roman Catholic rulers again furnishes an instructive illustration of the prevailing mentality. The state was long subordinate to the church and it was considered to be a sin if its institutions were not used for the propagation of the state religion. Thus the religious policy which governed Muslim politics in India till the beginning of the sixteenth century was nothing singular. It was but one example of the intolerance and fanaticism which characterised the period and which continued elsewhere even long after that date. The only exception was the general policy of the Hindu rulers who usually let the religion of their subjects alone and did not indulge in persecution.

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[1] Riyazul Salatin, 116.

This was the system Babur inherited from the Lodhis. Sikandar Lodhi's fanaticism must have been still remembered by some of the officials whom Babur took over from his predecessors. Babur was not a great administrator. He was content to govern India in the orthodox fashion. He projected no great changes in the government of the country except the design of a royal road from Agra to Kabul. But the Hindus he came across occupied no humble position. Rana Sanga led a host wherein even Muslim armies were present under the disaffected Pathan chiefs and it was his success at the battle of Khanua that really enabled Babur to remain in India as her ruler. In religious policy therefore these two factors seem to have governed his policy. Babur, the born fighter against heavy odds, discovered the crisis of his life on the eve of his battle against Rana Sanga. The means he took to earn religious merit in order to win that field included the remission of the stamp duties on the Muslims thus confining that tax to Hindus alone. He thus not only continued but extended the financial distinction between his Hindu and Muslim subjects. There is no reason to believe that in any other way he relaxed the harshness of the religious policy which he found prevailing.

His son Humayun had not much chance of developing any distinct religious policy of his own. He followed the path of least resistance, the system already in vogue. We have no information whether or not he re-imposed the stamp duty abolished by his father. Probably he did.[1] His religious outlook is well exemplified in his behaviour when he set out against Bahadur Shah. He would not attack him as long as he was busy against the Rana of Chitor besieging the fort. He sacrificed his own chances of an easy success against Bahadur Shah rather than interfere in his chances of earning religious merit by defeating an infidel.[1] But Humayun lived to begin a partially modified religious policy. Bairam Khan was the most brilliant of his officers who followed him into Persia and back into India. But he was a Shia. Now, as we shall see, to the orthodox Sunnis heresy was almost as great a crime as infidelity. But Bairam Khan's faithful services naturally led to a modification of the attitude of the state towards the Shias. Add to this Humayun's stay in Persia where he was obliged to show at least some outward respect to Shia practices. Thus Humayun tolerated heresy to a greater extent than his predecessor. One of his Sadr-us-Sadurs was reputed to be a heretic.

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[1] Firishta Vol. I, 373.

But we must go back a little and study the religious policy of Sher Shah Suri and his successors who supplanted Humayun for sixteen long years in the Government of India. Sher Shah was a great ruler, undoubtedly the greatest Muslim ruler before Akbar. We can understand therefore the anxiety of his biographer to credit him with a religious policy which he never dreamt of pursuing. He could not see the folly of putting Hinduism under a ban, as his biographer fondly imagines,[2] without abolishing the Jizya, the pilgrimage tax and various other signs of the religious hegemony of the faithful. If Muslim chroniclers do not praise him for his religious fanaticism as they do Ala-ud-Din, Firuz Shah, or Sikandar Lodhi, they simply bring him to the level of the general run of Muslim rulers who had been governing India before his time. The only positive evidence in his favour is the presence of a Hindu general of doubtful standing and the provision for Hindus in the post-houses that he established. The first does not prove much, as Hindu generals were found even in the army of Mahmud of Ghazni whom nobody would accuse of a liberal religious policy. The second brings us to the question of the nature of these rest-houses. They were essentially a part of a working postal system. Now the postal runners under him may well have been Hindus for whom provisions had to be made in these rest-houses. There is a separate caste of Hindus which even to-day works as the carriers. It is doubtful whether Muslims could have been found willing enough to undertake this humble work. Thus the provision for Hindus at these rest-houses was in the nature of a provision for a class of state servants. Hindu caste rules would not admit of these arrangements described being utilized by high-caste Hindus and the places seem clearly to have been utilized, if at all, by Hindus of a lower caste most probably public servants. Tarikh-i-Daudi does not say, as Qanungo holds, that he employed Brahman cooks for his free kitchens. Qanungo thinks, without any justification, that the 20,000 musketeers that he employed were probably Hindus. It is wrong to say that he did not destroy a temple or break an image. His conquest and occupation of Jodhpur was followed by the conversion of the Hindu temple in the fort into a mosque - a desecration indeed.[1] Tarikh-i-Daudi ascribes his attack on Maldev, Raja of Jodhpur, partly to his religious bigotry and a desire to convert the temples of the Hindus into mosques.[2] Sher Shah's treachery toward Puran Mal was not, as Qanungo tries to assert, [3] the work of a fanatic religious leader forced upon an unwilling being. It had been planned by Sher Shah beforehand, discussed by him with his officers and was deliberately meant for earning religious merit. Sher Shah said prayers of thanks after this religious deed. The expedition originated in Sher Shah's desire to earn religious merit by exterminating this arch infidel.[4] No amount of mere rhetoric can enable us to get over these accounts of the expedition especially when we find Sher Shah, who got ill on the eve of the battle, inviting his officers and confiding to them that ever since his accession he had been anxious to earn religious merit by defeating Puran Mal. All accounts give this expedition a religious colouring which no special pleading can destroy. Thus Sher Shah was only a product of his own age as far as his religious policy was concerned. Like Firoz Shah before him he combined administrative efficiency with religious intolerance so usual in his age. His place in history does not depend upon his initiating a policy of religious toleration or neutrality. He had no more to do with founding a nation in India, which is yet in the making even to-day, than Firoz Shah Tughluq or any other successful ruler before him.

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[1] Firishta, I, 328, quotes the correspondence in verse between Bahadur Shah and Humayun on the occasion.

[2] Sher Shah by Qanungo, p. 417,

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[1] Local tradition; the building still stands.
[2] Sir Jadunath Sarkar's M. S., p. 236.
[3] P. 294.
[4] Tarikh-i- Daudi, pp. 228 to 233. *Cf.* Subih Sadiq, p. 1710.

His successor, Salim Shah, brought the state under complete subjection to the Church. His relations with his Sadar-us Sadar, whom he treated just as Charles X in a later age in France treated the Papal nuncio, prove his subordination to the Church. The civil war that followed Sikandar Shah's accession gave Hemu, a mere shopkeeper, a chance to become Adal Shah's Commander-in-Chief and Prime Minister, thus breaking the religious tradition of intolerance in one of its worst aspects.

This was the system Akbar inherited when he came to the throne in 1556.

HUMOUR : THE COMIC THIRD

(Continued from December number.)

R. R. SRESHTA.

ANOTHER element—that of repetition—is more frequent perhaps in comic action than in comic situation. In a situation it may run close to irony, and is indeed sometimes difficult to be distinguished from it. To meet a stranger for the fifth time at the same spot in a street in the course of an hour would be a mildly amusing situation ; while repeated failure in a venture doggedly pursued would provoke laughter rather than sympathy. But of comic action repetition appears to be the winding key. Endless is the range of comic effects derivable from reiterated sound, movement, gesture, attitude, feature and what not, as in mimicry, ventriloquy and all kinds of clownery. It is more properly to such effects than to any other that one can apply the surplus-energy theory of the physiologists. The ‘ bad ’ boy of the class who can adroitly ‘ take off,’ or in any other way tease the masters and get away with it, is usually a youngster with plenty of pep in him and regarded as a ‘ jolly good chap ’ by the others. To the same cause must be ascribed much of the humour of a jazz-band. But up to a point. For, shut your ears to the music, and the band will appear as a lot of contortionists, a lot of wild, wild men. Yet among the people with whom it originates rag-time may quite decently be used for a funeral march. So with a group of dancers—try the trick and they become so many puppets, gliding or gyrating in the still air. Beyond the point indicated the dance and the band are reduced, the one to corybantic, the other to dynamic nonsense. In the same way the reaction to Charlie Chaplin's familiar antics and comedy trappings—the bowler hat, the clipped moustache, the ill-fitting suit of clothes, the shuffling gait, the whirled stick—rapidly undergoes a transition from the humorous to the hysterical. And hysterical laughter can arise only from nonsense. Comic action indeed would seem to trespass into the territory of nonsense with a singular ease. We must perhaps seek for the nearest humorous effects in this kind in actions which are generally held to be serious or solemn : such as etiquette, punctilio, ritual and pageantry. These, it has been remarked, are to society what clothes are to the body (Bergson) : a mask, a cloak, a disguise

Witness an Oriental durbar or a University Convocation: the actors in it, if one forgets for a moment their gravity, can be observed to behave like a set of marionettes. Gravity is rightly seen to be a galanty show. An invisible humourist—the Genius of the Race, whose invention it is, is pulling the strings and they all perform at his will and pleasure. It is indeed the play-instinct surviving into adulthood.

Further, it must be observed that to repeat a thing is to draw pointed attention to it—an effect counted upon by the wag at Bath who collected all the men with long chins that he knew at a house-party, and by the Oxford undergraduate whose guests were distinguished by such names as Bottomwether, Bottomwhallop, Sidebottom, Higginbottom, Bottomley (imagine them one by one announced in the butler's grave voice) and who, to cap the joke, were treated to a dinner consisitng solely of—rumpsteak ! This, incidentally, is a striking example of the complete comic, of wit, humour and nonsense combined in one, according to the angle we look at it from. Here we find a witty idea of the originator, at the same time it is a humorous situation to the spectator, and to the victims themselves (if they have the least little grain of humour in their composition) it is all laughable nonsense. The wit lies in the inspiration, the humour in the juxtaposition of similar names or of chins of unusual length, the nonsense in the victim's embarrassment.

Every practical joke will probably be found to contain more than one comic element. Condemned though practical jokes are by their victims they have excellent precedent—no less than divine. For it was God who played the first practical joke when he stole an insignificant rib out of Adam, and gave him instead that significant creature, Eve.

It is the possibility of a comic fusion of this kind that accounts for the difficulty of distinguishing its different elements with sufficient precision and clearness, and of giving a completely satisfactory account of the comic covering all its aspects. Analysê, for example, this passage from Dickens:

" 'What are we ? ' said Mr. Pecksniff, ' but coaches ? Some of us are slow coaches—.'

' Goodness, Pa !' cried Charity.

' Some of us, I say,' resumed her parent with increased emphasis, ' are slow coaches, some of us are fast coaches ! Our passions are the horses, and rampant animals too ! '

'Really, Pa !' cried both the daughters at once. 'How very unpleasant !'

'And rampant animals too !' repeated Mr. Pecksniff with so much determination that he may be said to have exhibited at the moment a sort of moral rampancy himself; 'and Virtue is the drag. We start from the Mother's Arms and we must to the Dust Shovel.'

When he had said this, Mr. Pecksniff being exhausted, took some further refreshment. When he had done that he corked the bottle tight, with the air of a man who had effectively corked the subject also ; and went to sleep for the next stage."

The situation here is humorous, but in his remarks—in his comparison of men to fast and slow coaches, passions to rampant animals, Virtue to a drag. Birth to Mother's Arms and Death to a Dust Shovel, Pecksniff, rather surprisingly, proves himself quite a witty fellow. It should be remembered that humour is *found*, wit is *made* ; humour is *expressed* in language, wit is *created* by language. In this passage, it should be evident that Dickens employs both wit and humour.

There can be no doubt that of all the comic kinds it is the comic character that strikes the deepest roots into life. And if it be perceived that every human situation, even the so-called Irony of Fate—which is a situation ascribed to Fate because it contains some inexplicable element—is but arrested action, and that every action issues from character, the comic of character will be seen to comprise, ultimately, the entire domain of humour. Regarded in this way, humour becomes the 'proper study of mankind.' In action we have character in animation (compare with the dramatic art), in a situation we have character in suspended animation (compare with group-painting), in the sum of a person's physical, mental and moral make-up we have character in repose (compare with sculpture). Humour impinges on all these aspects of character.

Let us consider some of the ways by which character, including physical appearance—which is the outward sign of the inward grace or disgrace—can be discerned as comic. To draw pointed attention to a physical feature by magnifying, diminishing or slightly altering it, has been a favourite device of the caricaturist. Nature herself does this when she gives a man an aquiline nose or a pair of asinine appendages for ears, or puts a hump on his back or draws him a pair of bow-legs. Or a man may acquire a certain comic feature, may, so to speak, caricature himself: the nose like a ripe tomato stuck in the middle of his face will betray the drunkard, the ample paunch the glutton. Here we have, as in the story of the corpulent Gibbon unable to rise from his knees after a tender declaration, 'a person embarrassed by his body,' 'a man become a thing,' in the Bergsonian phrase. Is it strange that Gilpin's horse wondered what 'thing upon his back had got' and just ran away with him?—so clumsy in the saddle was the train-band captain and citizen of credit and renown!

Even things get attached to persons and appear as part of their personality. The clever cartoonist not only seizes and improves upon Nature's slightest suggestion, but upon such things also as reveal the inner character, the essence of the man. Thus he brings out the bravado of Mr. Churchill with his hats and his bricks, the homely Englishness of Mr. Baldwin with his pipe and his pigs. Racial character, too, lends itself to caricature, as in John Bull and Uncle Sam. And if we recall to mind some caricatures of prominent men of the day: Signor Mussolini's sphinx-like countenance, Mr. Macdonald's Pilgrim Father face, Mr. Lloyd George's leonine halo, it will become clear that the caricaturist is a maker also of masks and disguises. And in passing, one might recollect that Mr. Chesterton has described the creations of Dickens as 'a birth of great giants, walking caricatures,' aptly but not adequately: for the mask, the disguise reduces personality to a thingship, and a thing has no life. But how to account for the fact that Dickens' characters are very much alive? They are alive because they are—the major characters—remarkable phrase-makers, each in his own way. Their persons and habits are portrayed in bold and broad outlines, but they are themselves humorists, and even wits, from the magnificent Pickwick, who can discourse in language worthy of Boswell's hero, "I am ruminating on the mutability of human affairs," to the disagreeable Pecksniff, a specimen of whose wit we have already noticed.

If the comic has a tendency to approximate to type as in caricature, it will be observed that the type equally approximates to the comic as in real life. Each class, group or society projects its own types—the narrower the circle the more defined being the type so produced. In the doctor's bedside manner, the lawyer's forensic manner, the school-master's pedantic manner, the clergyman's pulpit manner, lies ample material for the humorist, such as Moliére made use of for his comedies. Both the comic-type (where the type is discovered in the comic, as in caricature), and the type-comic (where the comic is discovered in the type, as in satire) are fictions springing from a close observation of life yet endowed with form and colour by the imagination. It is only when they are exaggerated out of all proportion and beyond the limits of consistency or credibility that they cease, properly speaking, to belong to the realm of humour and pass into the realm of nonsense. With Gargantua or Don Quixote or Baron Munchausen we are frequently in a world that is not merely incredible, but incomprehensible, except in terms of dream or phantasy, where it does not matter how recklessly disproportionate things are. When Gargantua was born, we are told, " he cried not as other babes do Miez, Miez, Miez, Miez,—but with a high sturdy and big voice shouted about ' some drink, some drink, some drink,' as inviting all the world to drink with him. The noise thereof was so extremely great that it was heard in both the countries at once of Beauce and Bibarois," that " 17,913 cows of the towns of Pantille Brehemond, were appointed to furnish him with milk in ordinary, for it was impossible to find a nurse sufficient for him in all the country, considering the great quantity of milk necessary for his nourishment " we are told also how (when he grew up), on his return from a military expedition he combed the great cannon balls out of his hair with a comb which was 900 feet long, and " whereof the teeth were great tusks of elephants whole and entire ;" how in his youth he ate up six pilgrims in a salad and dislodged them from his jaws with a young walnut tree. All this—and much more in Rabelais—is great and glorious fun as it is great and glorious nonsense. In the world of Gulliver's Travels, on the other hand, everything is perfectly intelligible because everything is constantly referred to reason and common-sense. Lilliput and Brobdingnag and Laputa are worlds diminished, enlarged or altered to scale, and measurable by human standards. One need but compare the minute mathematical exactness with which the 200 Lilliputian sempstresses make clothes for Gulliver, with the recklessly extravagant fashion in which the young Gargantua is apparelled.

On the whole, exaggeration seems to be a device more in favour with American than with English humorists. But it is exaggeration disclosed in gross absurdity and astounding mendacity with a pretence of naïveté. As Mark Twain describes it " to bring incongruities and absurdities together in a wandering and purposeless way and seem innocently unaware they are absurdities is the basis of the American art," as in the story of the lake that went down two inches when the big fish was landed. Quite characteristically the people who are capable of this kind of humour can refer to the Atlantic as the Herring Pond, and to their own part in the last war thus: "We Americans, we won this *little* war for you." Very frequently their humour verges on, if it does not merge into, nonsense.

A subtler kind of humour will be found in the depiction of character without exaggeration—character that is entirely convincing because it is not caricature. Here is a portrait of a Harley Street specialist (in Mrs. Dalloway)—drawn with a few deft strokes of quiet but effective irony—an art in which Virginia Woolf, among modern writers, excels:

"Indeed it was—Sir William Bradshaw's car; low, powerful, grey with plain initials interlocked on the panel, as if the pomps of heraldry were incongruous, this man being the ghostly helper, the priest of science ; and as the motor car was grey, so to match its sober suavity; grey furs, silver grey rugs were heaped in it to keep her ladyship warm while she waited..............Sir William himself was no longer young. He had worked very hard ; he had won his position by sheer ability (being the son of a shopkeeper); loved his profession; made a fine figurehead at ceremonies, and spoke well—all of which by the time he was knighted gave him a heavy look, a weary look (the stream of patients being so incessant, the responsibilities and privileges of his profession being so onerous), which weariness together with his grey hairs, increased the extraordinary distinction of his presence and gave him the reputation (of the utmost importance in dealing with nerve cases) not merely of lightning skill and almost infallible accuracy in diagnosis, but of sympathy; tact ; understanding of the human soul........."

This realistic and delicately humorous presentation of character is far removed from the roaring world of Dickens and Rabelais with its loud explosions of laughter, and is nearer to that of Sterne and Lamb and Thackeray. It is humour of this kind that can be aptly described as 'the quieter enjoyment of things laughable' (Sully), a humour, which in writers like Lamb becomes a 'happy compound of pathos and playfulness' (Reed).

But if one were to sample all the flavours of humour that the great humorists have provided, one will find that it is not all of the sweet, sentimental and pleasant variety, but a great deal of it is acrid or pungent or sour or bitter or vitriolic. Or, to change the metaphor, we can see why humour playing as it does upon human nature, is so varied an instrument, of so many strings and stops, varying from the most cheerfully unconscious to the most painfully self-conscious, and evoking laughter from the freest to the most forced, from the heartiest to the most heartless. It is indeed a long way—with many stages in between—from Billingsgate to Brobdingnag, or from nursery laughter to the sardonic laughter of a Timon in rage.

Whatever its quality, humour unlike wit, keeps long, and Aristophanic humour comes to us with almost the same sparkle and freshness as the humour of a W. W. Jacobs. We can understand the Greek of those days almost as well as the Cockney of to-day, for perhaps human nature has essentially altered but little however changed the conditions in which man has lived from age to age, and country to country. It is true that man has laughed at different things, at different times, and in different parts of this planet, but imaginatively we can project ourselves—such is the pliancy of the human mind—into any period, place or people. Demagogues will be demagogues, spies will be spies, women will be women, fools will be fools—the same all the world over. The two slaves, in *The Knights*, select the black-pudding seller to be their future leader for as they say "Our leaders of the people are no longer your men of character and good fame. We choose the rude and the blackguards always." In *The Acharnians* a spy 'every inch of whom is thoroughly bad' is packed up like a large jar in straw and ropes, and despatched with a few vigorous kicks to Thebes as a choice specimen of Athenian goods. One by one, the women who under Lysistrata have divorced their husbands, and seized the citadel, expelling the elders with buckets of water, secretly rejoin their disconsolate husbands, who all agree that 'there's no living with them or without them.' No less a person than Socrates is (in *The Clouds*) discovered in a state of deep meditation, suspended in a basket, and surrounded by his pupils in odd postures, with their hinder parts in the air. 'What are they doing?' enquires the visitor 'stooping so oddly?' 'They probe the secrets that lie deep as Tartarus' is the reply. 'But why—excuse me—their hinder quarters—why are they stuck so oddly up in the air?' 'The other end,' replies a senior student 'is studying astronomy quite independently.' There is nothing too sacred or solemn for Aristophanes—even the gods are butts for his humour. In the opinion of one of his critics "The whip of the tragic poet (Euripides) was as balm compared with the scorpions of the comic dramatist."

Much could be said of the humour of various races, of Chinese humour, for instance, at one pole, 'spillikins' humour as it has been called, which appears to be more like a web of tenuous, subtle, highly sophisticated fun, or of Negro humour which, at the other pole, is frequently childish and naïve in the extreme. Questions too might be asked, an attempt to answer which might lend one a far deeper insight into the nature of humour. Such a question as "Do women have a sense of humour?" is not so flippant as it might appear. Frenchmen owe a great deal of their wit and gaiety to the salons and their presiding feminine spirits. But since Sappho, called *the* Poetess, as Homer was *the* Poet, a charming and witty woman by all contemporary accounts, since 'the violet-weaving, smiling, virginal' Sappho killed herself for love of a mere man it is to be doubted if women, as a rule, do possess a sense of humour. It is a fact too, that there is not a single woman to compare with men as a "creative" humorist. Once in a century or so a woman is born with a genuine sense of humour—as Jane Austen in her time and Virginia Woolf in ours—but none on the grand, robust scale.. A sense of humour implies a sense of proportion, which implies a sense of justice, which implies seeing the other side to a question, which implies a capacity to forgive one's enemies, and to laugh at oneself. And what woman has easily forgiven her enemies or laughed at herself? Women, it would seem, are the unforgiving, men the unforgivable sex.

For the same reason Punch must be excluded from the rank of true humorists. For Mr. Punch ranges himself on the side of the angels (and he is cocksure the angels are on his, which, to say the least, is doubtful); he carries on that hunch-back of his a load of British middle-class prejudices, and if his face is twisted into something like a nut-cracker, it must be because of his frequent ill-natured or just stupid jokes against folks who live in a different street. He is jester to gigmanity, official mirth-maker to all the 'nice' people. But whoever keeps him company will surely have his own sense of humour dulled—and, alas! not find it out. That will be the just retribution.

Turning to ourselves, it cannot be denied that laughter holding both his sides is seldom to be seen in our midst. The forms and ceremonies with which we surround ourselves and on which we lay an exaggerated emphasis must be chilling and killing the comic spirit. With one eye fixed on metaphysical truth and the other on 'somehow, anyhow, getting on in the world,' we make the worst of both worlds. This high-souled seriousness of ours, our vaunted spirituality on the one hand, and on the other, this scramble for the left-over crumbs and bones, is bad for our souls as well as our bodies. Humour cannot thrive where the air is pierced with conch-shell and muezzin call, and the whine of pauper, knave and flunkey. A certain degree of freedom, wealth and leisure, and a sufficiently high level of civilisation, are the essential conditions for its growth and blossoming.

Men have found in a sense of humour a valuable asset in all sorts of trying situations. A veteran business man reports that, when all other methods failed, humour proved a talismanic weapon with his debtors. To a customer who delayed payments he wired simply: "Cough up;" and the amount was forthwith received. And to another, a hard-boiled Yorkshireman, he wrote in his own dialect: 'Oop tha pen, dip it in th'ink, open the cheque-book and write Pay Messrs...... the sum of £16. Just tha try it, lad. Tha. will find it reet good champion sport,' and the cheque came. No less a man than Chaucer in sore need of money wrote a humorous 'Compleynt to his purse' and sent it to the king who promptly awarded him a pension. A man with a sense of humour is a true moral economist: he saves himself a great deal of useless pity, pain, anger, sorrow, envy and all kinds of sensibility, which cause the wear and tear of life, for he simply laughs them off. The man who has to count up to a hundred to recover his temper, should cultivate a sense of humour; so should the sentimentalist, the pessimist, the neurotic, and all those who find life difficult or dull. It is certainly a great perserver of sanity and poise. That is why humour has been described as the "loftiest variant of the defence activity, of the task of guarding oneself against the origin of pain from inner sources" (Freud). Instead of repressing the causes of pain and misery, and driving them inwards to fester there, it enables a man to face them with a shrug of the shoulders and a laugh. History has recorded the moral triumphs of the most helpless victims of misfortune, pain or oppression, owing solely to their sense of humour: as that of the Saint who said to his tormentors who were roasting him on a spit, "Turn me on my other side also and see that I am well done!"

Again humour, it has been pointed out, 'is the most self-sufficient of the forms of the comic' (Freud), because one can find its springs in oneself and one need not impart it to another as one must impart a witticism, the full flavour of which can only be extracted in the sharing of it. In his own character, in his relations with others, in any tight corner he may happen to be placed in, a man may discover sufficient occasions for the exercise of his humour. So it was with the Chiswick Draper who wrote in his will: "As I have always had the reputation of being late for my appointments, my joy will still be to be late at my own funeral—may it long be postponed—and hope my friends will enjoy the joke. Make me ten minutes late." So did the dying Rabelais remark to his friends, "Draw the curtain: the farce is over." Who that has realised the power of humour to rob death itself of its sting would go seeking Hera's gift of sovereignty, Athene's of wisdom, or Aphrodite's of beauty—and seek not rather, as the best gift of all, Momus's gift of mockery—the faculty of mocking at the sins and follies of this world, a world which includes ourselves also ?

(Concluded.)

THE CONTACT OF CULTURES (I)

MR. NIRMAL KUMAR BOSE, M.SC.

THE subject of the present essay has an intimate bearing upon the question of cultural distribution as well as upon questions of a more fundamental nature. We have to determine, first of all, in what manner precisely a cultural object is transmitted from one tribe to another and what are the factors which facilitate or retard its introduction into a new cultural region. The contact of two cultures, moreover, induces a number of changes in their internal character, and our second task is to find out if those changes are subject to generalization or not.

But the most important problem connected with cultural conflicts is formed by its relation to human nature. In what way are historical changes determined by the primarily biological needs of mankind ? Or, are historical changes actually independent of human nature ? It is well known that the content of culture is dependent upon the needs of mankind and its form results from certain specific characters belonging to the human species. Our task now is to discover proofs of the operation of those biological forces in readjustments which follow the conflict of cultures. In other words, the problem is, Can we find a support for the biological theory of culture in its operation just as we do in connection with its structure ? These are some of the vital problems connected with cultural contact, and this is also the reason why its study occupies so much importance in modern Anthropology.

It is sometimes suggested in Anthropological circles that the contact of peoples is the most vital event in cultural history. It stimulates invention, and in the history of a trait, the question of origin is of the foremost significance. But we know that the value of culture lies in its relation to man ; consequently in cultural history the question of origin ought to have the same secondary importance as is occupied by the date and place of birth of a great man in relation to the forces which mould his character and give him worth among his fellowmen. We do not agree with anthropologists of a particular school on the question of origin, but we must concur with them in regarding cultural contact as an event of prime importance in cultural history.

THE CHARACTER OF A STABLE CULTURE.

A culture which has been in peaceful existence for a fairly long time develops a certain unity with the ideas and aspirations of the people whom it serves. It is also sustained by a more or less stable economic framework. The economic relations of men in a happy and prosperous community gradually settle down into a fixed form which continues unchanged so long as the manner of life is not substantially altered. If the food-supply remains constant and the relation of different social groups carries satisfaction, the culture continues to be as it was before. If the former, however, begins to fail, then the first impulse of the people is directed towards finding a repetition of the same environment by migration to new areas, or the adoption of some arrangement like infanticide or birth-control in order to keep the population within limits and so maintain the food-supply or standard of living at its former level. In this way any adjustment in the established habits of the people is avoided, for that is a thing which they are least willing to do. If however the new historical situation forces famine upon the people or introduces such ideas among them as run counter to established social relations, then the culture is subjected to the forces of disruption. This has already been discussed in connection with the history of caste.[1] But our present task is to discover the forces which actually guide the selection of traits or of ideas, as well as to see what mental states accompany cultural changes and what light all these throw upon the biological character of man, which is the central problem of Anthropology. We shall therefore begin our study with a few examples of cultural conflict from Indian history.

THE CASE OF ORISSA.

Orissa was a free and prosperous kingdom between the 10th and 13th centuries of the Christian era. The kings who ruled at that time were great conquerors and their realm extended all over the eastern coast from Bengal to the Godaveri delta. It was a common ambition with these kings to build temples in honour of their tutelary deities. This provided plenty of occupation to a large number of architects, sculptors and painters. The kings also looked upon Brahmin scholars with great respect and sought their advice in matters relating to society. They favoured these scholars with free grants of land and Orissa is even now studded with Brahmin settlements which date from that time.

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[1] "Caste through the Ages" in *Calcutta Review*, September, 1934.

The fate of Orissa however turned in the 13th century. From that time onwards, up till the 17th century, the land was, again and again, overrun by armies from North India. They were followed in the 18th century by the powerful Maratha armies. The result of five centuries of depredation was that Orissa was completely depleted of all the wealth she had hoarded by conquest and trade. The kings became poor and there was no one left to support the numberless artists and scholars who had thrived under former conditions. Consequently, Orissan scholarship and artistic abilities, for which it had been so famous, were practically wiped out of the culture of the land.

The effects of economic destitution in Orissa have not been merely confined to the disappearance of a few traits, but they can also be traced in the changed character of the residual trait-complexes. In former times, Brahmins were at the head of society, and they were entrusted with priestly and educational functions connected with the community. The Khandaits were soldiers, while the Karanas were in charge of clerical or administrative work. But after Muhammadan rule, the service of Brahmins and Karanas were generally dispensed with in state-offices, while new men were recruited from Bengal to take their place. Consequently members of the upper castes were thrown out of employment or took up occupations other than their hereditary ones. This state of affairs has continued to modern times, and we meet with Khandaits who have taken to the plough, Karanas who work in stone and Brahmins who follow the medical profession and so on. The entire economic arrangement has been dislocated and the caste-system, as a trait-complex, has changed in character because occupations are no longer as strictly hereditary as they were before.

EFFECTS OF ECONOMIC CHANGE.

As a result of economic change, therefore, some traits tend to disappear from a culture, while others may continue in a modified form. There are still others which survive an economic shock without any appreciable change whatsoever. We read in Abul Fazl's account of

Orissa in the Ayeen-i-Akbari (16th cent.) that the people of the country boiled rice, steeped it in water and ate it on the second day. This custom prevails even now. The reason is that elements like these are practically devoid of economic value; it is all the same whether a man boils rice for eating it fresh to-day or keeps it overnight for to-morrow's consumption. Such elements naturally remain unaffected by economic disturbances in a country.

We may therefore generalize our observations and say that several kinds of modification come about in a culture owing to a disturbance in its economic equilibrium. Some traits disappear, others are subjected to modification, while still others survive the shock without any change at all.

CONVERSION OF THE JUANGS AND THE MUNDAS.

In the case of the Juangs and the Mundas, economic necessity has brought about more fundamental changes in culture than in the case of Orissa. Formerly both of these tribes lived by hunting, jhoom-cultivation and the collection of jungle produce, just as the Pauri Bhuiyas of Keonjhar and Pal Lahara still do in some of the more sequestered valleys. In the jhoom form of cultivation, a piece of land is prepared by burning down trees and planting seeds in the ground with the help of a digging-stick. It is a wasteful method of agriculture and can support only a few men per square mile of land. The Juangs however practised it successfully in the extensive hills and valleys of Orissa into which they had been driven before the advance of Hindu colonists.

But soon after British rule was consolidated in Orissa, the forests were reserved and hunting and jhoom cultivation forbidden there. The little land into which the unhappy tribe was then pressed was insufficient to yield sustenance according to the old methods of production. The Juangs were thus faced by famine and forced to adopt the more efficient system of agriculture with the plough from their Hindu neighbours. But they have not always proved as skilful with it as the Savara or Oriya farmers, and have consequently been forced to take up supplementary occupations which are different in different parts of Orissa. In Pal Lahara, they weave baskets and sell them to their Hindu neighbours, while in Dhenkanal their women supply fuel to the surrounding population. Out of the money so earned, the Juangs either pay rent or buy salt, clothes and distilled wine for personal use. They have thus been forcibly hitched on to the Hindu economic system, and are practically on the way to the formation of another Hindu caste. They have already begun to worship deities like Lakshmi, Dharma and the like, but they do so with their own tribal ceremonies.[1] Their language in Dhenkanal has been subjected to more disintegration than in Pal Lahara, and in this way, it will not be long before they will gradually give up their language like the Gonds of Orissa and eventually employ Brahmin priests to become a full-fledged Hindu caste.

The history of the Mundas of Chota-Nagpur must have followed a similar course before we come upon them in the beginning of the 19th century, when Christian missionaries first settled among them in the Ranchi district. Already the trouble between Hindu settlers and the Mundas had become so acute in the last decade of the 18th century that troops had to be called in to suppress uprisings among them.[2] Things had continued in much the same way as before, until missionaries came forward to help the poor people to fight against Hindu zemindars in the law-courts. The help was greatly appreciated and led to a large-scale conversion of the Mundas to Christianity. The old culture is fast disappearing from among the converts; they are taking up numerous new industries like lace-making, tailoring, carpentry and corresponding changes are also taking place in their dress and personal adornments. The change which is more deep-rooted than in outward form, has been so complete among some of the converts that they actually claim to be foreigners in the land, and say that they are descended from one of the ten lost tribes of Israel.

In Orissa cultural change was not as deep as it has been in the case of the Juangs or the Mundas. Particular occupations became economically bankrupt and people took to others in place of them, but religious beliefs and social customs were not much affected on that account. In the case of the hill-tribes, there was a second factor beside economic depletion, and that was the presence of a second culture which was backed by a heavy economic premium. There was another thing also, which greatly helped in the process of decay of Munda culture, and that was the complete absence of any sense of pride among these people with respect to their own culture. If that had been present, it is likely that the progress of Christian or Hindu influence, as among the Juangs, would have been partially arrested and given rise to different results in their cultural history.

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[1] *Man in India*, Vol. X, 1930, p. 181.
[2] S. C. Ray, *The Mundas and their Country*, p. 189.

We shall now turn to the history of modern Bengal which affords a good illustration of all the above forces working together, *viz.*, the economic failure of an old culture due to its invasion by the economic system of another culture, the immediate presence of a second culture, as well as the presence, among the vanquished people, of a lingering sense of self-respect and of national pride.

Calcutta.

DAWN OF THE GERMAN UNIVERSITY

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There are foreign critics who speak of the twilight of the German University. New Germany speaks of a dawn, asserts that her university is growing young and hopes that very soon again " it will be esteemed abroad as one of the noblest institutions of the world." Germany has very often puzzled the world and it has always taken the world a long time to understand what Germany has to contribute to the development of humanity. That will also be the case in the realm of science and university life as well as in politics, economy and social reconstruction. Only future will decide who is right whether the foreign critics whose pens paint a picture of intolerant tyranny of a political party or German scientists and university teachers of the new generation who know that a breaking-up of the nation has taken place which also affects the domain of thinking and teaching.

The assertions that " the German university has become a militant organisation dedicated to the purposes of the Third Reich, that it has lost its independence, that it must turn out stormtroop leaders " only prove that these critics have seen detached changes without interpreting them in the right way, and without drawing the right conclusions. They will never understand the deeper meaning of the German university reform nor will those who only see the racial problem and nothing else ever do justice to the political and social revolution of New Germany.

Science will never become the servant of a political party or political dogma. Nobody wants that. Nobody intends to deny the strictness or exactness of its method ; the only thing which is being asked for is that science should not ignore the problems of the present time, that its mind should be opened to new questions. It must acquire a new impulse. It must become more alive.

That the aim is to make a party-school out of the German university is an absolutely unfair misrepresentation of the facts. Those changes of the German university which are not denied are nothing more than endeavours to transform the university into a truly educational institution which Anglo-Saxon countries have possessed as long as schools of higher learning have existed there. That is not the spleen of a political group but the ardent desire of the entire nation.

Everybody who knows what a real revolution means, ought to admit that the German revolution could not stop at the doors of the university. If every true revolution means a total change then the reform of the German university is not the encroachment of a political party upon the domain of the so-called free spirit but only the natural consequence of an incessant process.

In fact National-socialism reproaches the hitherto existing university that it is too far from real life, that it was built up on ideas and principles which do not correspond to those of our time. The ideal of the university which shaped the face of our present one was based—consciously or unconsciously—on a philosophy of life, called liberalism. In spite of the breakdown of this philosophy, the university remained imprisoned in this old spiritual world. Each science searched for a so-called timeless truth which hovered over the reality of life. Knowledge and schooling are ends in themselves: this was the slogan of a dying university. The endless specializing of all subjects turned the university into a spiritual " department store." The unity of sciences broke to pieces and so did the unity of the university too. The university teacher became a scholar who very well knew his special subject but ceased to be the spiritual leader of the academic youth. The student stood in front of an endless multitude of sciences, helpless in his freedom, without seeing the inner coherence of his scientific work with the totality of life. The university became a research institution and ceased to be an educational organisation.

Here particularly the university reform interfered. The university should again become a place for education, a high school for the future spiritual leaders of the nation. The university obtained an educational foundation which applies to character education. Every student is required to go into a labour camp now for six months; he works together with the young unemployed at drying of swamps and building of roads. Every student must live in a so-called " house of comradeship " for two years, to foster and to strengthen comradelike spirit, discipline and obedience. These houses are somewhat like student hostels but with an outspoken educational purpose. Every student must join the stormtroop detachments to serve there as a political soldier for the rebirth and inner reconstruction of the nation. He does not wear his brown or black uniform because of a desire to march into a new war but because it represents the ideal of a severe, simple and Spartan life of a new generation and because it places him in the union of workmen and peasants as a private soldier in a political army. The new ideal of higher education is a political student in the Platonic sense of the word. Being politically minded means being anxious for the inner life of the nation. That is not possible without character-education—the task and the purpose of the abovementioned organisations and the connecting link between life and science.

The scientific superstructure of the university must also be changed. This includes a reform of science. For decades we were told that science has no supposition whatsoever. That is incorrect. To-day we know that science has always been connected with a historical situation, with a historical task. Science also takes its roots from a philosophy of life such as art or politics. Only its method is different. The way of science of discussing the problems of life is the rational one.

Science must see that even it has its place in national life, that it is to place itself into a historical process. Nobody will prescribe its tasks, its methods, but the nation demands science not to ignore the problems of present time but to solve them. It must get a new impulse out of the present historical situation ; it must see new questions ; it must try to join its results in greater coherence of national life.

It is obvious that this problem of reforming science has not yet been solved. As things are, everybody thinks it necessary to reflect on the essence and the meaning of science. Nobody interferes with this reflection. Nobody orders the result. Science itself must reflect on it. For that purpose there are training camps fitted for young scientists and future university teachers to discuss the problems of reforming science and university. Here a new generation fights for a new science, for a new unity of all sciences and for a new connection between science and the totality of life. Certain foreign critics will condemn this as a treason to " free " science. We regret that they do not see the great crisis in which sciences of to-day are, that they do not understand that, as Rabindranath Tagore once said, " the object of knowledge is not intellectual pedantry, but wisdom."

Miscellany

1. Employments in London. 2. Foreigners in France. 3. The Scrips in German Finance. 4. Health Insurance for Agricultural Labourers in Czechoslovakia.

1. EMPLOYMENTS IN LONDON

In the population census of 1931 just one-half of Greater London's people were classified as "occupied persons" between the ages of 16 and 65, and rather more than one-half of this "occupied" total was covered by the national system of unemployment insurance. The remainder consisted of persons working on their own account, persons earning salaries above the datum line for insurance purposes, and those engaged in activities excluded from the general scheme, whether or not they were covered by separate schemes of insurance. Yet it is to the distribution of insured workers in Greater London that we can look for some indication of the relative importance of different activities, says the *Midlard Bank Monthly Review*. The following table constructed from figures for July 1933, provides guidance in addition as to the relative importance of London's trades in the economic structure of the country as a whole.

A striking feature of the table, even though trades have been combined into broad groups, is the wide variety of industries covered. They are so diverse as to cover ship-repairing and book-publishing, dress-making and glass-blowing. There is no one which can be designated as the dominant industry of the region—a fact which provides a partial explanation of the more fortunate experience of London in respect of unemployment when compared with those of, for example, the north-east coast, Lancashire and South Wales. As might be expected from common knowledge, the "service" trades engage a large proportion of London's workers. Moreover, if to the figures for these are added allowance for the numbers, not included in the table, employed in commerce and finance, the professions, and public service, it will be seen that the number of Londoners engaged in "non-productive" activities is well over a million, and probably accounts for one-third of the total number of persons gainfully employed. Nevertheless, the number of insured workers engaged in "productive activities" is strikingly large; in this section of economic activity Greater London accounts for over a million and a quarter workers, approaching one-sixth of the total for the whole country. The industry employing the greatest number of work-people is clothing, which includes tailoring and dress-making, millinery and the manufacture of under-clothing and boots and shoes. High on the list is the trade which more than any other may be called London's speciality, paper and printing. Other industries employing more than 100,000 insured persons are the prepartion of food, drink and tobacco, the metal trades, yielding a wide variety of products, and engineering in all its branches. The "other" total, together with the "miscellaneous" item at the foot of the table, includes representatives of almost every activity undertaken in this country except those specially named.

Number of Insured Workers (000 omitted)

Industrial activities :	United Kingdom	Greater London	Greater London as percentage of U.K.
Textiles and clothing	1,859	193	10·4
Engineering, etc.	1,188	161	13·5
Paper and printing	422	149	35·3
Food, drink and tobacco	555	133	24·0
Metals	891	127	14·3
Woodworking, etc.	227	71	31·3
Other	2,024	209	10·3
Construction :			
Building, etc.	1,161	207	17·8
Services :			
Distributive trades	1,992	494	24·8
Transport and Communications	859	212	24·7
Commerce, etc.	246	47	19·1
Miscellaneous :	1,459	396	27·1
Total	12,883	2,399	18·6

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2. FOREIGNERS IN FRANCE

The presence of a foreign population of 3 million workers in France not unnaturally raises a multitude of problems of unusual complexity and extent. These touch on every aspect of human life, individual and social, intellectual and moral, since the immigrant is not only a "commodity," an economic force, but an individual with all consequent human potentialities.

That immigration brings France very substantial economic advantages is shown by the part played by foreign workers in production, says Georges Mauco in *Les Etrangers en France.* Since the war they have formed about 7 per cent. of the occupied population of France, with proportions of 34 per cent. in the extractive industries and building. Moreover, thanks to its capacity for adjustment to the economic situation, organised immigration lends great flexibility to the labour market, both by relieving it during periods of depression and by providing it, through intensified recruiting, with the extra labour required during periods of prosperity. Immigration provides France with ready-made workers trained for production. Reckoning that the upbringing and education of a man of working age cost the community 20,000 francs (5·5 frs. = Re. 1 approximately). Immigration has endowed France with the enormous capital—and an eminently productive capital—of 40 milliard francs in the persons of the 2 million foreign workers now in the country. This is all clear profit, especially as immigration usually attracts the younger and more enterprising individuals, those whose energy and efficiency are in their prime.

Immigration brings to a France aged by lessened numbers of her younger generations not only physical strength and the energy of youth, but also fresh knowledge and sometimes a modest capital. The agricultural settlers in the region of Aquitaine, for instance, have invested a capital of 150 to 200 million francs in their holdings. Foreign labour increases the efficiency of underpopulated France. When a country or an undertaking increases its population or its staff, its *per capita* general expenses and costs of production are reduced. Immigration extends the home market for the immigrant is not only a producer but a consumer. This does not mean, as is only too commonly believed, that the entry of foreign workers reduces the share of wealth of every member of the community. Wealth is not given, it has to be made ; it is not static but dynamic. This is particularly true under the industrial regime in which, thanks to scientific progress, man is more a producer than a consumer, and still more so in the case of the foreign worker, who, coming from the poorer classes, is accustomed to a simple life and consumes much less than he produces. By increasing the density of the population immigration also increases the profits on trade and transport and leads to some reduction in the individual burden of taxation and even of national defence. Immigration may also assist the development of colonial possessions, either directly by providing workers for the colonies, or by enabling French workers to go there. And it should not be forgotten that immigration has also helped to rescue French agriculture from a shortage of labour, less perhaps by the number of workers it has provided for agriculture itself than by those supplied to industry, which has thus been spared the necessity of drawing on the agricultural populations.

At the same time, immigration is also attended by serious economic drawbacks. In the first place, the immigrants send their savings out of the country. It is estimated that 2·1/2 milliard francs leave France every year to enrich the countries of emigration. Secondly, immigration places the whole economy of the country in a position of dependency. The volume of foreign labour is such that to a certain extent it governs the economic activity of France ; in some branches, notably agriculture, mining and building, whole regions, such as the Eastern (Lorraine), the Northern and the Mediterranean areas, would be paralysed if the supply of foreign labour were cut off. What would become of the activity of Marseilles and its port without its 125,000 Italian workers, of the Lorraine mines without 80 per cent. of their labour and the coal mines without 58 per cent. of their miners? The countries of emigration have here a powerful means of bringing pressure to bear on France. Some of them have on occasion demanded very high wages for their nationals, in the hope of thus placing such heavy charges on industry as to reduce its powers of competition. Immigration, and in particular organised immigration, also places a heavy financial burden on France. The average cost of bringing a worker from Central Europe is 600 francs, and as breaches of contract are fairly frequent, certain large undertakings incur an annnal expenditure of 100 000 to 120,000 francs for the recruiting and settlement of their foreign staff. Moreover, the foreign workers are often inexperienced and without stability. Their inexperience entails a period of training which is rendered more difficult by the difference in customs and language, and usually results in an appreciable increase in industrial accidents. Finally, immigration may aggravate unemployment, if only owing to the almost inevitable lag between the appearance of the first signs of economic depression and the curtailment of immigration ; while the entry of a great many foreign workers during a period of prosperity may help to encourage too rapid expansion and thus to increase the severity of the subsequent depression. It is also possible that by artificially encouraging industrial expansion through its supply of foreign labour an uninterrupted flow of immigration may tend to push it beyond the capacities of the French people themselves.

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3. THE SCRIPS IN GERMAN FINANCE

In the *American Illustrated News*, President Schacht of the Reichsbank discusses the credit situation of Germany in relation to her foreign trade. We understand that since 1924 all reparation payments have been made with the help of credits from abroad. The Reichsbank has constantly issued warnings against this procedure. It has pointed out that there is a natural limit to the amount of foreign capital which a country can absorb and stressed above all the impossibility of paying the interest demanded. These warnings were also heard abroad. Nevertheless Germany was swamped with offers of capital, credits were literally pressed upon the Germans. The countries which offered Germany were perfectly aware of the risk, as is plainly shown by the high rate of interest which they demanded.

This especially high rate of interest was demanded because a crisis sooner or later was foreseen and the consequent losses were added on to the bill. As a matter of fact there were hardly any such losses. In two years Germany has paid off about 10 milliard RM. from her enormous foreign debt, a financial performance unparalleled in the history of the world. The fact that on July 1 of this year she had to demand a partial transfer postponement is entirely due to the progressive exclusion of German imports from foreign countries. It is not Germany who could not pay but the other countries who could not receive. One could deduce with almost mathematical certainty from the increasing trade restrictions the moment when this would occur. A transfer moratorium was proclaimed at the moment when the covering of the Reichsbank had reached an irreducible minimum. The way in which the transfer moratorium was then effected was completely fair. The German debtor got off nothing, he has met his obligations in Reichsmarks to the uttermost farthing. Half the interest was transferred to the creditors in foreign currency while the payment of the other half was postponed and payment provided for by promissory notes—"scrips" —which the creditors could use as payment media in proportion to the foreign currency obtained by Germany from additional exports.

The idea at the back of the scrips is that Germany can only pay in proportion to the amount of goods purchased from her by foreign countries. This fact was unanimously recognized by the World Economic Conference not long ago. To the same extent as Germany is able to secure foreign currency by additional exports, that foreign currency will naturally be used for an increased loan service. The use of scrips and blocked credits for additional exports is dependent on a special permit issued by public supervisory boards so that this system shall not be exploited for purposes of dumping.

Nobody can reproach Germany with having made an attempt at dumping, for she has not made such an attempt, even after England, America, Japan, and other countries have abused their currency by indulging in valuta dumping. When, on the other hand, foreign governments such as those of Switzerland and Holland offer of their own accord to make possible a complete transfer of the scrips due to their nationals by means of a special agreement on a fixed additional supply of German goods at normal prices, it is only natural that Germany not only does not refuse such offers but feels herself bound to accept them.

Germany can only pay to the same extent as she can find a market for her wares; she is not only willing but intends to pay to that extent. The entire work of reconstruction which is being done by the Reichsbank, the releasing of credits within the country, bank reform, attacking the question of foreign debts, support of the governmental measures for combating unemployment, recovery measures—all these schemes are aimed at increasing Germany's output and thus indirectly serving the interests of foreign countries.

Debtor *morale* alone cannot solve the problem of international debts, its necessary complement is creditor *morale*; the will to pay must be met by a will to receive on the part of the countries concerned. It is sheer insanity to demand payment from a debtor country and at the same time to limit more and more the only method by which that country can become able to pay, namely, the export of goods. A further constituent of creditor *morale* is the reasonable reduction of the risk premia included in the excessive rate of interest, since these premia are utterly unnecessary when applied to the new Germany whose success in the fight against the economic crisis can be paralleled by no other country in the world.

Above all, it is no part of creditor *morale* to indulge in export dumping by means of voluntary devalorisation of one's currency, thus not only injuring the export trade of the debtor states but ruining the entire world trade. Currency is there as a guarantee for traffic in goods and capital but not for the arbitrary manipulation of prices, wages, debts, etc. Such a manipulation can only and always have the worst results and it is sad to see that the world has learnt so little from the lesson which the German currency catastrophe, now, fortunately, a thing of the past, ten years ago gave to it.

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4. HEALTH INSURANCE FOR AGRICULTURAL LABOURERS IN CZECHOSLOVAKIA

The law in Czechoslovakia provides that all who perform any work or service on a contractual basis or as apprentices, and who do not carry on the work as an additional source of income or occasionally, come under sickness insurance. This includes of course agricultural labourers (including seasonal labour).

The sickness insurance fee is paid according to the class into which the labourer falls according to his average income. There are ten such classes. In case a part of the income is derived in kind the employee cannot be classed higher than three classes above that which his income in cash would indicate. Agricultural labourers who receive free lodging from the proprietor and also a part of their income in kind cannot be classed higher than two classes above their income class.

The administration of sickness insurance is entrusted to sickness insurance institutions. For the agricultural labourers there are two kinds of institutions. The general or district sickness insurance includes agricultural labourers where there is no special insurance institution for them. Independent sickness insurance institutions for agricultural labourers exist only in part of Bohemia, Moravia and Silesia. In Slovakia and Subcarpathaian Russia all agricultural labour is included in the general sickness insurance institutions.

Statistics as of October 1929, show that there were about 450,000 agricultural labourers directly insured in Czechoslovakia. Of that number about 240,000 were insured in independent insurance institutions, the remainder in the general or district insurance institutions. In May 1931, there were 46 agricultural sickness insurance institutions in Bohemia and 16 in Moravia and Silesia. The average membership of an agricultural insurance institution is about 4,000.

Agricultural sickness institutions are grouped in a federation (located in Prague). Up to the present the federation has occupied itself mainly in perfecting the organization of the insurance institutions which belong to it and with the extension of its services to districts where there is no such institution. Standard office forms and methods of accounting have been worked out and courses are given for insurance officials. A bulletin is published for the information of the insured and officials. The accounts for drugs are revised by the federation. Recently the federation has acquired a watering place in Bohemia which serves chiefly for the treatment of rheumatic diseases.

The obligatory benefits which the insured receive in Czechoslovakia are the same for all categories: medical assistance and all medicines and sanitary appliances throughout the duration of the sickness but not longer than a year from the beginning of incapacity to work. This also applies to members of the family. The insured has the right, beginning with the date of his incapacity, to a cash benefit amounting to about two-thirds of his wage, for not longer than a year. The cash benefit is also paid to agricultural labourers even when they remain in the household of the employer or continue to receive their wages either in kind or cash. Contracts with large landed proprietors (including state estates) have a provision requiring the agricultural labourer to return to his employer the cash benefit in case he receives a regular income during his illness.

In addition to the sickness benefit the female insured is entitled to assistance in pregnancy. The insurance pays for the service of a midwife or a physician in case of necessity and a cash benefit equal to the sickness cash benefit six weeks before and six weeks after the confinement. In addition the mother receives a benefit equal to one half of the sickness cash benefit in case she nurses her child, for a period of twelve weeks after the confinement. The assistance of a midwife or a physician is given also to the wife of the insured, but she does not receive any cash benefit. Finally burial expenses are included in case of the death of the insured.

All those who live in the same household with the insured and rely for their maintenance mainly on the income of the insured are considered as members of the family. Children to the age of 17 years are counted as members of the family. In case an insured labourer loses his employment, he is entitled to sickness insurance benefit for a period as long as his previous employment, but not to exceed six weeks.

As to medical assistance, free choice of physicians prevailed until recently. A contract was made by the federation of agricultural insurance institutions with a list of physicians eligible for treatment of the insured.

The recent financial difficulties which accompanied the agricultural crisis will probably soon result in a restriction of free choice of physicians.

Additional benefits are granted by several agricultural insurance institutions which are in a better financial condition such as bonuses for treatment at a watering place, outfits for mothers in child-birth, etc. The insurance fee which is paid half by the employee and half by the employer varies in different agricultural insurance institutions from 4·6% to 6% of the wage.

Official data on sickness insurance for 1926 show that the agricultural insurance institutions have a slight majority of female members (50·2%). In 1926 there was an average sickness rate of 39·88% among all insured persons (the average for district sickness insurances was 48·56%). In the agricultural sickness insurance institutions there were 44·08 cases of sickness per 100 insured; in the district insurance institutions 60·93%. There were 6·73 child-births in agricultural sickness insurance per 100 insured women as compared with 4·86 in the district sickness insurance. The number of days compensated on account of incapacity through sickness was 7·62 among the male members of the agricultural sickness insurance as compared with 13·45 in district insurance. The respective figures for insured females (omitting child,birth) are 6·56 as compared with 13·48. If child-birth is taken into consideration the respective figures for the two sexes are 8·80 as compared with 14·49. These data show clearly that the morbidity among the agricultural labourers is lower than in the general sickness insurance institutions which insure mainly industrial labourers.

Workmen's compensation is also obligatory in agriculture in Czechoslovakia wherever machine power is used. In 1923, 532,864 such enterprises were insured with 1,170,305 members. In that year there were 411·5 cases of accident notified per 10,000 insured, 174·3 cases per 10,000 where compensation was granted, 167·0 cases where incapacity lasted longer than 4 weeks and in 7·3 cases per 10,000 a death resulted.—Pelc in *Rural Hygiene in Czechoslovakia* (Prague).

BENOY KUMAR SARKAR

Reviews and Notices of Books

A Descriptive Catalogue of Sanskrit Manuscripts belonging to the collections of the Asiatic Society of Bengal (Volume VII—Kāvya Manuscripts), by Mahamahopadhyaya Haraprasad Sastri, M.A., C.I.E., D.Litt., F.A.S.B. With a Foreword by John Van Manen, C.I.E., General Secretary, Asiatic Society of Bengal, and an introduction and two indices by Chintaharan Chakravarti, M.A., Lecturer, Bethune College, Calcutta.

This is the seventh volume of the projected fourteen volumes of the comprehensive catalogue of the rich collection of MSS. belonging to the Asiatic Society of Bengal. The volume was only partly printed when Mm. Sastri died and the authorities of the Society made the right decision in entrusting the completion of the work to Mr. Chakravarti, a young and promising scholar, who has made valuable contributions to the history of Sanskrit literature in its different branches. The wealth of his bibliographical knowledge and his experience in the field of study of Sanskrit Manuscripts acquired through his handling of the manuscript collections of the Sanskrit Sahitya Parishat and the Bangiya Sahitya Parishat have stood him in good stead in carrying out the task quite honestly and creditably.

With regard to the portions seen through the press by Mr. Chakravarti the principle was laid down that the substance of the Sastri's work should not be interfered with nor the system hitherto followed be modified. 'A verification of the copy by consultation of the works described was however to be undertaken and correction of facts, wherever necessary, to be made, as it was the Sastri's habit to defer verification with the MSS. to the last and then to embody in the final proof whatever changes or additions he deemed necessary.' And it is noticed that in pursuance of this principle Mr. Chakravarti has not spared pains to make the descriptions as comprehensive as possible at this stage. In a short introduction he has drawn pointed attention to the important and interesting features of the MSS. described in the volume. In the introduction as also in the foot-notes of the two indices (one of authors and the other of titles) he has given some additional and up-to-date information not found in the body of the book. As a matter of fact, Mr. Chakravarti has taken every care to make the volume really useful in all ways. We wish full success to the other volumes of the catalogue at the hands of Mr. Chakravarti.

P. C. C.

The Bhamati of Vacaspati on Sankara's Sariraka Bhasya—Catussutri, edited with an English translation, notes and introduction by Prof. S. S. Suryanarayana Sastri, M.A., B.Sc. (Oxon.), Bar.-at-Law, and Prof. C. Kunhan Raja, M.A., D.Phil. (Oxon). Theosophical Publishing House, Adyar, Madras, pp. lxxiv + 245 (Texts) + 318 (Translation and Notes).

The Bhāmatī of Vācaspati is one of the most outstanding works on Vedānta and has been responsible for the foundation of an important subschool of Vedāntic thought within the school of monistic Vedānta as propounded by Śaṅkarācārya. Although the influence of the Vivaraṇa school on the later Vedāntic developments is more profound and pronounced, no student of Vedānta can afford to neglect a study of Vācaspati's *magnum opus,* as it is practically the only masterly commentary on the whole of Śaṅkara's Bhāṣya. The work under review is the first attempt at an English translation of the Bhāmatī on the first four sūtras of the Brahmasūtra. We had previous translations of Śaṅkara's Bhāṣya, but none of the Bhāmatī. And as the first four sūtras practically embody the entire philosophy of Vedānta in a nutshell and as the rest may be regarded as only an elaboration of the main thesis shadowed forth in the former, an English translation of the Bhāmati Catussūtrī, which is admittedly one of the most difficult works in the whole range of Sanskrit philosophical literature, has every reason to commend itself to students of Indian philosophy. Although as a pioneer work it is entitled to a sympathetic consideration at the hands of experts, yet in view of the tremendous expansion of Vedāntic culture and knowledge of Indian philosophy in general that has taken place within the last few decades, it can be legitimately expected that the authors should give an absolutely reliable version. But we must confess at the outset that we could not resist the impression that the authors have not bestowed the requisite amount of labour and attention upon their work, which the importance and difficulty of the undertaking demand. We shall give a few concrete instances of the failure of the translation to represent the spirit of the original and this must not be understood as an attempt to detract from the value of the present venture. The present book will continue to be regarded as a standard work until it is superseded by a better and more successful one.

In fairness to students of Vedānta who will neither have the time nor the equipment to make a specialised study of the subject and who will, at any rate in the inceptive stage of their study, feel attracted to use the present translation, it being the solitary work in the field, it is absolutely necessary that the book should be free from misleading errors and hazardous guesses and should give proper guidance and light.

The introduction contains much valuable information and does not lack in brilliant hits. In the discussion of some important problems, however, the authors have failed to represent the exact position and there are bad omissions. In the discourse on the nature of Nescience (*avidyā*), the fundamental ground of Advaita philosophy, we find many an illuminating observation, but it is a pity that Vācaspati's conception of twofold *avidyā*, which differs in material respects from that of the Vivaraṇa school and of other renowned exponents of Vedānta, has not been explained either in the introduction or in the notes, barring only a nominal reference. This is certainly a bad omission in a work which has Vācaspati for its main theme. There is a good deal of misconception about Vācaspati's view of twofold *avidyā* and the only author who is known to us to have correctly dealt with it is Dr. S. N. Dasgupta (*History of Indian Philosophy,* Vol. II). We naturally expected that the authors would throw some light on this knotty issue and the logical necessity underlying it. But we are disappointed.

The authors have again failed to give a correct appraisal of the place and function of *avidyā* and consequently of the status of Īśvara in Vācaspati's view. We have simply rubbed our eyes and racked our brains to understand what the authors mean by saying "Īśvara, the content of my ignorance, uses the ignorance that is in me and out of that as material cause, evolves the world ; the ignorance in me, the *māyā,* the *prakṛti* is the primal material cause ; he who wields it for fashioning the world, the *māyin,* the arch-juggler, is Īśvara" (p. xxxvii). The whole statement appears to be an unintelligible rigmarole. The fact of the matter is that the concept of Īśvara (Personal God) in Vācaspati's view is purely a creation of the individual's ignorance and has no existence outside the individual's mind. It is as much a fictitious superimposition upon Pure *Brahman* as the whole phenomenal world. It is a phenomenon and not an ontological fact. The protests of the Kalpataru have misled the authors ; but a careful student will not fail to see through the transparent sophistry. It is only an eyewash, a clever subterfuge and an exegetic feat which may impress the casual reader, but will fail to carry conviction to one who will read between the lines. (*Vide* K. T. and Par. under 1. III. 30 and the S.L.S.T., p. 65, Kumbhakonam edn.). The nature of *mukti* as identity with Īśvarahood is a pet theory of Appayadīkṣita and it is a downright mistake to represent it to be in consonance with Vācaspati's philosophy. This theory has been ably criticised by my pupil Mr. Ashokanāth Bhattāchārya in an article published in the *Indian Culture* (2nd issue).

Regarding the remarks on the connexion of *sphoṭavāda* and *akhaṇḍārthavāda* we must confess that we do not notice any relevancy between the two. Although Vācaspati does not subscribe to the *sphoṭavāda* as expounded by Bhartṛhari and Maṇḍana and he advocates the theory of *varṇasphoṭa* following Kumārila and Śaṅkara, it is not quite apparent why he could not believe in *akhaṇḍārthavāda*. We do not know if any Vedāntist holds to the doctrine of *sphoṭa* of the pattern of Bhartṛhari. What Vācaspati denies is that word can be an instrument of direct intuitive knowledge, which, however, is a different problem (Bhā. K. T., pp. 55-56). However may that be, to describe the doctrine of *sphoṭa* as "the doctrine that *meaning* is one and integral and that it is but revealed gradually in the spoken letters and words" (italic is ours), is the height of misrepresentation. *Sphoṭa* is never understood as meaning ; it is, on the contrary. the entity which expresses the meaning, it is word *par excellence*.

The English translation of the Bhāṣya does not seem to be an improvement upon the previous attempts and the number of inaccuracies and mistakes in the translation of the Bhāmati is not small. It may be expected that the day has come when the translations of Sanskrit philosophical classics should be intelligible to students of philosophy, though unacquainted with Sanskrit, just like translations of Greek and Latin classical texts. We cannot believe that the present attempt fulfils this purpose. This may, however, be thought to be a consummation still to be hoped for. But we sincerely wish that the present book should be freed from all mistakes and inaccuracies and we propose to give a brief list in the hope that they will be corrected in an early reprint.

On the very first page and in the translation of the *adhyāsa bhāṣya*, which is the corner stone of Śaṅkara's Vedānta, we are surprised to notice that the authors have altogether misrepresented the spirit of the *adhyāsa* theory and have failed to distinguish the opponent's objection from the siddhāntin's conclusion. To render '*mithyā bhavituṁ yuktam*' by 'can properly be an illusion' is a grievous mistake. It gives a positively wrong impression as if Śaṇkara aims at proving that superimposition is a case of authentic knowledge. The whole host of commentators have taken care to point out that the word '*mithyā*' here conveys the idea of negation and is not to be understood in its technical sense of 'indeterminate illusion' (*anirvacanīya*). The Vivaraṇa has given an elaborate account of the opponent's position that there is absolutely no conceivable ground for an illusion with regard to the identity of subject and object, of consciousness and matter. Śaṇkara's philosophy rests on the possibility of this confusion betwen the two. This failure to understand the spirlt of the opponent's standpoint is responsible for the translation of '*tadviparyayeṇa*' as "through an error in respect of that." The word '*viparyaya*' here has got its ordinary meaning of 'reversal,' 'inversion' and the like and not the technical sense of error. It simply means through the inversion of the order. *Cf.* "*pūrvoktādhārādheyabhāvavaiparītyena*,' the comment of the Vārtika. The same error is responsible for anofher error in the translation of the Bhāmatī text—"*mithyāśabdo'pahnavavacanaḥ*" into "the word illusion signifies concealment." Neither '*mithyā*' means 'iliusion,' nor '*apahnavao*' 'concealment' or 'condemnation' is a happy correction. The meaning however is simple, to wit, 'superimposition should be impossible.' *Cf.* '*abhāva evā' syā dhyāsasyā yuktaity arthaḥ*' (Pañcapādikā).

P. 9. *ahaṅkārāspadam*—"substrate of I-ness" is a wrong translation. It means "the object of ego-consciousness." Even the siddhāntin admits that the 'self' is the substrate of I-ness, nay, of the whole phenomenal world, as the self and the Absolute are in reality one.

P. 10. A note on the *Gauṇī Lakṣaṇā* is called for. Besides, the translation of the last three lines is incorrect. "Where difference is established, in respect of viscidity,' etc.," gives the very reverse of what is meant. On the contrary it is not difference but community of attributes, which is the pre-condition of *Gauṇi Lakṣaṇā*.

P. 12. '*ālambana*' is translated as substrate. This is wrong. It means 'object' and is the equivalent of '*viṣaya*.' *Cf.* Such expressions as '*Ālambanaparīkṣā*,' '*Nirālambanavāda*,' '*Ālambanakāraṇa*,' etc.

PP. 14, 17. '*paramārthatah*' should not be translated as 'absolutely' or 'from the absolute standpoint.' It means simply 'in reality' and that from the empirical point of view.

P. 18. *smṛtivibhrama*'—'delusive recollection' is unexpressive. It means 'error in memory' as opposed to 'error in perception.' *Vide* Kalpataru.

The lines from 'There to.......present and seen' fail to bring out the central idea of superimposition.

P. 20. The lines within brackets beginning with 'what' and ending in 'explained' do not carry any relevant sense. The meaning of the text is however perfectly clear and a reference to the Kalpataru or any other commentary would have helped the translators to give an intelligible version.

P. 21. The translation of '*tattvaḥgocaraḥ*' as 'in the sphere of the true' is uncouth English and will not carry any sense to one unacquainted with the Sanskrit idiom. So are the subsequent lines on the next page.

P. 22. '*parasparavirodhāt*'—'self-contradictory' is not the language for it. 'Because of mutual contradiction' should be the translation.

P. 23. The clause 'in the same way as what was presented in prior erroneous cognitions' grievously fails to express the intention of Vācaspati's language.

P. 24. The lines 'yet there is an external falsehood,' etc., are absolutely unintelligible.

P. 25. The lines 8-10 are unmeaning. '*Ahaṅkārāspadam*' is not the substrate of I-ness. See *ante*.

Again, '*ālambana*' is translated as 'basis,' which is not only wrong, but gives rather the opposite idea of what is meant. 'The presentation of silver' has nare for its *basis*, though not for its object. The same confusion runs throughout and is reponsible for funny situations. *Cf.* "Here the meaning of the word ' basis ' is but manifestation." The result is that it does not yield any sense.

P. 29. In 'this is like valid cognition' the dual number is not noticed. Again, the word '*ajñāna*' here means 'absence of cognition' and not ' ignorance ' in which Prabhākara does not believe.

P. 30. " Perception (of subject and *probans*) in the same place is, verily, the cause of inference, not perception in different places " *et seq*. These lines present a hopeless case of confusion. The word '*ekadeśa*' in Śabara's Bhāṣya, which is quoted in the Bhāmatī, does not mean ' in the same place.' It means 'a part.' The translation not only fails to represent the meaning of the text, but puts an absurd construction upon it. In fact the subject and the *probans* are never perceived in the same place. The *probans* is perceived as a part of the subject, as a qualifying adjunct of it and so in it. The locus of the *probans* and the subject is thus never identical. When we infer fire from smoke, smoke and fire are both adjectival adjuncts of the subject, say, the hill. The hill is on the ground and the smoke is in the hill. To put the smoke and the hill, the *probans* and the subject, in the same locus is therefore absurd and the present translators should have thrice hesitated before offering this preposterous interpretation. A reference to Śabara's Bhāṣya and the Kalpataru would have dispelled all doubts.

P. 161. The meaning of the simple verse quoted from Kumārila's Ślokavārtika, '*pravṛttir vā*,' etc., has been misunderstood. ' *Nityena kṛtakena vā*' does not mean 'in respect of the obligatory or the occasioned.' The simple meaning of the verse is that Śāstra is a body of statements either eternal or created by a human author, which aims at teaching humanity how to engage in duties and to desist from wrong-doing.

The list is not exhaustive and aims at calling the attention of the authors to the necessity of greater caution in such undertakings.

We have been so long engaged in the unpleasant and thankless task of pointing out the shortcomings of the work. But this does not make us blind to its merits. The translators have bestowed greater attention on the problems of Mīmāṁsā occurring in the text and they have given a better account of themselves. We only wish that they were equally careful about the philosophically important portions. The importance of Catussūtrī Bhāmatī and the paucity of helpful works in English impose upon the authors an enormous responsibility. If the mistakes are corrected and the translation-work thoroughly revised under the detailed supervision of an expert equally versed in Sanskrit and English, the work will come to be regarded as a real contribution to Sanskrit scholarship and will be a boon to the future generation of students of Vedānta. The help of orthodox scholars is still indispensable and unless the English-knowing Sanskrit scholars completely appropriate the orthodox learning of the Pandits, any attempt at translation or exposition of these specialized texts is doomed to be a failure.

S. MOOKERJEE.

Problems of Transport Co-ordination in India, by Mr. S. K. Guha, Brunel Medallist in Transport, London School of Economics, Professor of Modern Economic Development, Sydenham College of Commerce, Bombay. Oxford University Press.

The subject of transport co-ordination has been engaging the attention of the country for some time and Mr. Guha's book is most timely. The problem has been differently interpreted by various groups interested in different transport services and Mr. Guha rightly emphasises at the outset the scientific implications of the term co-ordination as "the economic allocation of functions as between different means of transportation, the formation or establishment of well-organised joint services, and the elimination of competitive waste"—all these having ultimately one objective in view, namely, serving the bsst interest of the public. He then proceeds to examine the methods of attaining such co-ordination by (*a*) unrestricted competition, (*b*) voluntary inter-carrier agreement, (*c*) public or state regulation, (*d*) unification of management and (*e*) a combination of all these.

In the short compass within which Mr. Guha confines himself it has not been possible for him to examine in detail the applicability of each of these methods in the field of Indian transports nor perhaps was this necessary for his thesis. But he has hit at the right point and emphasises the need for the immediate establishment of a Permanent Co-ordinating Authority with ample powers. We entirely agree with him when he says that the ultimate waste involved in an unco-ordinated system is too disastrous and damaging to be neglected.

Our students of transport as well as our public men who have to express their opinion on this important subject will profit immensely through a perusal of this thoughtful little book.

N. SANYAL.

Abstracts

DRAMA IN MODERN TURKEY.

Out of very humble beginnings there has been evolved a nation-wide National Theatre Movement which has influenced the social life of almost every village in modern Turkey. Indeed, the rise of serious drama in that country has been phenomenal. Mr. A. G. Chagla contributes a short but interesting article on this subject in the current issue of the *Modern Review* (Calcutta, Monthly). In tracing the history of the growth he writes:

"The beginning of modern drama in Turkey can be traced back to the influence of the 'Young Turks' early in the present century. During the later days of Sultan Abdul Hamid a small band of intellectuals, both men and women, had formed themselves into a group for the study of foreign literature and drama. They all belonged to the 'Young Turk' party of intellectuals who aimed as much at social revolution as at overthrowing the domination of the Sultans. This group definitely attempted to evolve a school of indigenous Turkish drama, on the lines of the serious drama of Northern and North-Western Europe. But their work had to be done more or less secretly, for according to the laws then reigning, woman could not go out into the street unveiled, much less could she take part in a dramatic performance. As apart from the official interference, they had to contend with the social prejudice of the masses and the classes against drama as such, and against art in general. This was but natural because all stage performances were identified in the popular concept with the low type of musical comedy that was seen being staged by the vilest people in none too reputable surroundings. Fortunately there were at the time not only men of high ideals and culture directing the efforts of this group of stalwarts, but men of ripe experience who had served their apprenticeship in the leading theatres of Vienna, Paris and Berlin. (Turkey at this period was still under the cultural influence of France, though the political tendencies favoured German influence.) More fortunate still, these men had a wonderfully balanced mind and a sense of proportion. Instead of attempting spectacular 'shows,' then in vogue in Europe, or wasting their time on a type of drama foreign to their own life experience or not in conformity with the social development of the people, they made a very modest beginning, taking each step with precision and care. As Strindberg and a few other intellectuals had done earlier in North-Western Europe, they secretly established what was virtually an experimental 'chamber' theatre. Here they experimented with the lesser works of specially French and German dramatists of the 'naturalist' school, that preceded the advent of Ibsen. Attempts were also made to write some original plays on Turkish themes to suit the hitherto undeveloped talent of the wholly non-professional staff and actors. It is interesting to note that some of these budding dramatists were ladies of culture, who have made a mark in the post-revolution era, both as original dramatists and as translators of foreign works. This continued, under very difficult circumstances, for a few years and thus a sound foundation for future work was laid.

Then came the Turkish reverses in the Balkans, the Great European War ; and then the Revolution of 1919-20 and the consequent freedom from the age-long yoke of the Sultans and the thraldom of the clergy. " Social conditions which had already begun to change were completely altered by the beneficent tyranny of legislation. Most significant of all, the freedom of women became a fact overnight."

" These were very favourable to the growth of serious drama. The Turks now found that the social and domestic problems that confronted them were almost identical with the problems that faced the Scandinavians fifty years ago. This was the period when Ibsen wrote *Pillars of Society* and *Doll's House*. Norwegians in particular, and people of the rest of North-Western Europes were then just making a bid for a freer social life. Turks to-day were similarly situated. So instead of grouping for a new form to express their newly found inner urge for social honesty, the plays of Henric Ibsen were taken hold of and adapted for the Turkish stage, as correctly interpreting the new impulse in the Turkish national and social life. Indeed it speaks very highly of the forethought of Turkish men of letters that this impulse has been recognised so soon. To-day conscientious efforts are being made to nurture and to foster it.

" Of the old ' Young Turk ' group many had perished by now, either in the war or in the revolution. A few that remained saw the wonderful opportunity that now offered itself to forge ahead. They however saw that nothing could be done without powerlul support. Some of them had risen to be office-bearers in the new people's own government. With patience and tact they ultimately succeeded in gaining support of some political leaders of note, and of the great Ghazi. A ramshackle theatre was hired and under the patronage of some leaders of new thought in Turkey the first public performance of a serious play was given in which men and women of high social standing took part. The already bewildered people were more bewildered still ! But the far-sighted men of culture grimly continued in their terribly uphill task. It would not be incorrect to say that the efforts of the Turkish National Theatre at this period substantially helped the people in the struggle with the past. Small groups were trained and sent all over the country and it was soon realized by those in power what a tremendous cultural and psychological influence drama of the right sort possessed and how very vital this influence could be in the corporate life of a community.

" Soon a time came, however, when the leaders of this successful cultural movement felt that they had reached the end of their resources and nothing more could be done without active government support. The matter was taken to the Grand National Assembly. As a result the *Istambul Sheheremaneti Darulbedayi* (The Istambul Municipal Theatre) was formed. The old cultural group was formed into a semi-professional company and placed in charge of this theatre, *under municipal control.* It is from this centre that trained artistes are sent to every nook and corner of the country, not only to entertain, but to educate and to stimulate thought."

CONTRIBUTIONS OF ANGLO-INDIANS TO HINDUSTANI POETRY.

" Apart from the fact that Indians have well and worthily contributed to the riches of Hindustani Poetry," writes (the late) Dr. H. W. B. Moreno in a recent issue of the *Hindusthan Review* (Patna, Monthly), " it is interesting to note that Anglo-Indians, born and brought up in India, have in their turn added to this store as well." He continues:

" With the establishment of the Fort William College in Calcutta, and the Oriental College, at Delhi, there opened a new era in the history of the vernacular literature of India ; and Hindustani specially was enriched. Its poets, prose-writers and scholars were invited from different parts of India and were called upon to add valuable material to its literature, under the immediate supervision and guidance of such European scholars as had acquired a considerable mastery over this language, and its available literature. These European servants of the East India Company took a keen and genuine interest in the advancement and culture of Hindustani literature, and the efforts of such pioneers as Shakespeare, Gilchrist, Forbes, Lees and Fallon can hardly be forgotten by lovers and readers of that language. They have done great service to it by publishing very valuable works, but it must be admitted, that except writing certain books on its grammar and composition, or editing and revising some texts, they made little contribution of an original character to its literature. Certainly, they acquired the language, but they have left practically very little in it which they may rightly call their own. Their efforts were mostly confined to the activities mentioned before, while the task of composing poetry was accomplished by an altogether separate class of people, more properly styled the domiciled community, consisting of domiciled Europeans and Anglo-Indians. The latter did not think like "foreigners," for they had imbibed the true Indian spirit and, as such, wrote and thought like Indians. They possessed a wonderful mastery of the language, as if it had been their mother language for centuries past, and their mode of expression perfectly conformed to the standards laid down by the well-known masters of Hindustani poetry. They penetrated deep into the spirit of its poetry, and faithfully employed the many conventionalities prevailing in it. In spite of the many minor defects found in their verses, one must admit that, within the limitations placed on them, they acquitted themselves very creditably. It is a misfortune that their poetry has hitherto remained neglected, and very little effort has yet been made to collect together and publish their literary output which has a unique value. While admitting that this account of the Anglo-Indian poets, in Hindustani, is far from complete, it is, perhaps, one of the first systematic efforts to present, in brief, an account of these "foreign" or exotic poets and singers, transplanted in Indian soil, which should in some measure enable future scholars to advance their researches in this direction.

" Most of these Anglo-Indian poets flourished at the Court of the Begum Samru, wife of General Samru or Sombre, the notorious French soldier and adventurer, whose brutal and cold-blooded massacre of the British at Patna, is one of the worst blots on his character. Begum Samru, surnamed zib-un-Nissa or " The Adornment of Women," which title was given her by the Emperor Shah Alam, was an accomplished lady, who besides her wonderful capacity for organisation and administration was no mean patron of literature. She could read and write Persian and Hindustani fluently. We find that she carried on her correspondence in Persian and the last " Will " by which she gave away all her property to her adopted son, Dyce Sombre was prepared by her in Persian. She had a step-son, Aloysius Reinhardt, who had adopted the Mahomedan costume and was styled " Nawab Zafar Yab Khan Muzaffar-ud-Dowla," and adopted the *nom-de-plume* of " Sahib." This young Anglo-Indian prince was a good poet and held *mushayeras* (or poetical assemblies) at his house in Delhi. The principal poets of the capital attended his literary assemblies, and among them was the famous Sarwar.

"Another Anglo-Indian poet ' whose origin was from Firang but who was born in India,' was Frasu, or more properly speaking Captain Francoise Queesne, son of Augustine, a Frenchman by birth and a servant of Begum Samru. He was the most accomplished of all the poets who flourished at the Court of Begum Samru, and his *Diwan* (or the complete collection of verses) copies of which are extremely rare, has very recently been discovered at Delhi. He was a voluminous writer and is said to have left a " camel-load " of works. For the present, however, one must be content with his *Diwan* only and leave to future the discovery or re-discovery of his other works, if any.

" Another Anglo-Indian poet whose memory is also associated in a way with Sirdhana, was John Thomas who resided at Delhi and enjoyed considerable popularity in the literary circles of that city. He was familiarly known as ' Khan Sahib,' and his father, George Thomas, the rejected suitor of Begum Samru, was commonlycalled ' Jahaji Sahib ' or the ' Sailor Raja.' Thomas at first lived at Hansi where his father ' was a very successful and absolute ruler,' but after a reign of about four years he had to fly before the forces of General Perron and died on his way to Calcutta in 1802. It was worthy of note that the father of ' Thomas ' had so completely identified himself with his people and isolated himself from his countrymen that when Lord Wellesley asked him for an account of his dominions, he begged that he might be allowed ' to send it in Persian, as he had forgotten English.' After 1802, Thomas the younger lived at Delhi, where he identified himself with the various literary activities of the metropolis and enjoyed the special favour of Shah Nasir, a renowned poet of Delhi.

" Having described some six Anglo-Indian poets who either lived at Sirdhana or were associated in one way or another with the Court of the famous Begum, let us now turn to ascertain other such poets who lived at certain literary centres in Northern India. The first poet to attract attention is Isfan, or more correctly speaking Stephen, or Stevens, a Christian born at Delhi. His father was a European who is said to have been well-known throughout the province. From his very infancy, Isfan was an ardent lover of Hindustani poetry and ' sat in the assembly of poets and learned men.' He wrote elegant verses and is reported to have been alive in 1802. Zuka, a well-known Hindu biographer of Hindustani poets, counts him as one of his personal friends, and also speaks of him as ' a man of many-sided activities.' It is a pity, however, that except a few fragmentary verses quoted in certain biographical works, we cannot find a single complete ' Ode ' in any Urdu *Tazkira*.

" Next comes Jarij Bans Shore, or to be more correct George Burns Shore, an inhabitant of Aligarh. The author of *Tazkirat-ush-shuaara* speaks of him in the following words : ' When I held the *Mushayeras* at my house, in 1261 A. H. (1844 A. D.) I used to receive letters from him together with his *ghazals*, to be read at the *mushayera*. It is evident from a perusal of his letters that he is a man of high attainments and considerable ability. His Persian composition also is very good. He professes the religion of Jesus Christ, may peace be on him! '

" While it is a matter of great satisfaction to note that Shore has left the vast collection of his poems in two complete *Diwans*, which has been lithographed during his own lifetime, it is to be regretted that copies are now extremely rare. Still another Anglo-Indian poet, Alexander Haderly, named Azad, who is said to have been the descendant of a Frenchman, resided at Delhi. His father came down to the imperial city towards the beginning of the nineteenth century and settled there permanently. He married an Indian lady by whom he had two sons. The younger enjoyed the society of poets and men of letters and began to write verses at the early age of eighteen. He had, however, to leave Delhi for Agra where he continued his literary activities with greater zeal and interest and got his poems corrected by Asadullah Khan "Ghalib," the greatest Hindustani poet of his time, who took a keen interest in his young pupil. It appears that Alexander was a medical practitioner as well ; and became very popular with the poor for his generous and free distribution of medicine. He died on the 7th July, 1861, at the comparatively early age of 32. His elder brother, who was then a Deputy Collector at Bharatpur, collected his scattered poems and did the last but not the least enduring service to his brother by publishing them with his valuable introduction.

"Mention must also be made of another Anglo-Indian poet of Portuguese origin, Augustine D'Silva, who lived at Agra. D'Silva wrote under the pen-name of *Muftan*, or ' the fascinated ' and some of his fragmentary verses which have reached us testify to his skill in the art of versification.

Another Anglo-Indian poet, Johans, or more correctly speaking Johns or Jones, wrote under the pen-name of 'Sahib.' He was a pupil of Mr. Wazir Ali Saba, a renowned poet of Lucknow, and he took delight in composing Hindustani verses. Specimen verses quoted by the author of *Sukhan-i-Shuara*, the only biographer who has cared to record his name and certain very minor particulars, can hardly convey an adequate idea of his merits as a poet.

"Another Anglo-Indian poet of Northern India, Irene Jacob, is comparatively modern and the only account available of him appears in *Khum Khana-i-Jawid* (the well-known cyclopaedia of Hindustani poets compiled in the beginning of the present century). There Jacob is said to have lived at Gorakhpur.

" Let us now turn to two little-known Anglo-Indian versifiers, one of whom was a poet and the other a poetess. The former, Mr. Walker, is reported to have composed decent and fairly effective verses. He is described as an ardent admirer of the Hindustani language and literature. In one biographical work he is said, however, to have been a European and not an Anglo-Indian. The latter was called Anne, the poetess, almost the last of the long line of Anglo-Indian bards, who admired, read and assimilated Hindustani and used it as their medium of expression with remarkable facility. Anne was the daughter of one Blaker, Superintendent of Police, Calcutta, and was alive till the year 1871. She wrote under the pen-name of Malika or ' The Queen,' and got her poems corrected by Maulvi Abdul Ghafur Nassakh, who was one of the literary luminaries of Bengal in the late nineteenth century. Nassakh informs us in his oft-quoted *Sukhan-i Shuara* that ' sometime back she embraced Islam ' (*i. e.* before the year 1871). Her verses are not lacking in interest.

"One of the most graceful recent Anglo-Indian poets was the late Mr. De Costa of Calcutta. His lyrics were choice and sweet. In May 1822 was started the *Jam-i-Jahan*, a Persian newspaper. To this paper there was added a Hindustani supplement containing amusing stories and other varied contributions. For this supplement De Costa wrote some of his well-known lyrics. De Costa was a contemporary of Derozio, the Eurasian poet who wrote excellent English verses. He had a rich vein of literary ability, and was prominent in most of the Anglo-Indian activities of his day.His poems are written in faultless Hindustani and bear credit to a foreigner."

UNIVERSITY REFORM IN INDIA.

With the above heading Principal P. Seshadri, M.A., has contributed an article in the December issue of *The Indian Review* (Madras, monthly) pointing out various defects in our present educational system and suggesting reforms. He goes on to say:

"It may not be generally known that out of the total number of students who enter the portals of Indian Universities in any year after passing the High School or Matriculation Examination, less than a fourth are able to reach the goal of a University degree, the large majority dropping off at various stages unable to follow college instruction and bear the strain of periodical examination, or for other reasons. When it is realized that the education of each student at college may cost anything up to even a thousand rupees a year to the tax-payer, which is the figure at some of the university centres, it will be seen that we are perpetuating a kind of waste of money and effort which will not be tolerated in any civilized country of the world. This is in addition to the large sums, spent by the parents themselves which may also go up to a similar amount and which has been showing a continued tendency to rise in recent years. There is now therefore a desire that university education should be confined only to those who are likely to benefit by it and the indiscriminate admission of all kinds of students should be stopped. It would not be much of an accomplishment if only the standards of admission examinations were stiffened without its being accompanied by other reforms, such as the improvement of university education itself, which would prevent such waste and also provision for the diversion of students into other channels when they are not fit for university work.

"It was for this reason that the Punjab University Enquiry Committee recommended a reorganisation of the entire scholastic system, stopping the High School standard with the present Ninth Class. or the Fifth Form as it is called in the Madras Presidency and beginning diversion from there either to the University or to the technical professions. Students who aspire to enter University classes will be trained for three years in special Higher Secondary Schools, while others will go through the courses which may be provided for industry, commerce, agriculture and other technical professions. The average boy who enters the university, at present, is not properly trained to benefit by college lectures or to pursue independent methods of study which are so essential for the success of all true university education. It is much better that the young student should be looked after carefully in a Higher Secondary School than that he should be thrown upon his own resources in a college which is part of a university system. It is interesting to note that this idea has already been taken up in the United Provinces where the Government has definitely invited public opinion on the su bject with a view to adopting the scheme.

" It must not of course be imagined that the moment this scheme is effected, Indian parents will all become so wise as to send only such students as are fit for higher education into the universities and will be content to seek technical courses for others. The evil is more deep-rooted and unfortunate. Considerations of caste often make a doting father imagine that his son can only enter one of the learned professions whether he is fit for it or not. He is often apt to imagine that it is more dignified to be a low-paid clerk in an office than earn double the salary as a driver or a mechanic or even as a foreman in a workshop. It is also a fact that the mere opening of technical classes will not automatically furnish the necessary employment for all those who may flock into them, but after all, an educational system can only provide for the necessary facilities and leave it to the common sense and co-operation of the community to make it a success. In any case economic considerations seem to be driving many parents in India into the right perspective in these matters.

" This also implies an expansion of the university system itself so as to provide for technological courses which may be useful avenues to those who wish to take part in the industrial advancement of the country and add to the national wealth besides finding a carrier for themselves. It cannot be said that the absence of adequate facilities in technological education in the past has been due entirely to the prejudice against such education on the part of University leaders, though some of them nursed on the old ideals of liberal education, perhaps entertained adverse feeling at least in some measure. Economic limitation should come in for a considerable share of the responsibility and perhaps also the feeling in some quarters that the country had not reached the industrial advancement and prosperity necessary for making technological education possible and successful.

" It is clear that the next few years will see considerable expansion in this direction. The magnificent bequest of the late Rai Bahadur Lakshmi Narayan—a Madrasi settled in the Central Provinces—to the University of Nagpur which now amounts to about forty-five lakhs of rupees will enable the university in the near future to run a high-class technological department. The Bombay and the Andhra Universities have opened these new subjects with the current academical year and the Osmania University is also preparing plans for a Technological Institute. The Punjab and the Benares Hindu Universities have had successful departments of Applied Chemistry for several years and almost every university in India, except the purely affiliating ones, is contemplating similar development. It is only necessary to sound the warning that in this anxiety to provide for bread-winning education, the interest of true university culture should not suffer eclipse."

Emphasising the necessity for extending the time for degree course by one year he concludes.

"Examinations are an unfortunate, though perhaps an inevitable, feature of educational systems all over the world, but there is nothing more blighting and more injurious to the cause of higher education than a system of biennial examinations. They prevent independent study on the part of the student and do not afford the necessary time for the development of what may be called the right university habit in mental work. It is now conceded by almost all the universities in India that a course of three years should be the proper system for those working for the degree, but unfortunately no action has been taken in the matter as the universities feel that they should move jointly in a reform of this type, lest individual universities should become unpopular by a one year's extension to their courses. There are objections in some quarters to the adoption of such a step—it is argued that in a poor country like India, the addition of a year to the degree course would be a serious burden on the average parent and candidates who aspire to appear at various competitive examinations for the services will be subjected to a handicap by this delay. In any case, these are not insurmountable obstacles and there is also the possible solution that the saving of a year may be effected in the lower stage of instruction by a reorganisation of the educational system."

News and Views.

[A Monthly Record of News and Views relating to Schools, Colleges, Universities and other literary, cultural and academic Institutions]

Aligarh University

The principle of co-education in Aligarh Muslim University was accepted when the University Court granted permission to Miss Hamida Bano Faruqi to work in the Botany laboratory. Miss Faruqi's application roused opposition from a section of orthodox members who were reluctant to create an undesirable precedent. But another and a far stronger section was favourably disposed towards it and the application was granted by a large majority.

Lucknow University

Following the decision of the Senate of the Calcutta University that there should be no co-education at the undergraduate stage, the Inter-University Board has asked the various Universities to enquire into this matter. In response to that enquiry a committee, consisting of Dr. Paranjpye, Dean of the various Faculties in the University, Dr. Miss Shannon, Principal of the Isabella Thoburn College, Lady Wazir Hussein, Begum Habibulla, Mrs. Gupta, the Rani of Mandi, Mrs. Menon and Mrs. Mitra has been appointed by the Executive Council of the Lucknow University to enquire into the question of co-education in the University.

* * * *

At the Annual Convocation of the Lucknow University held on November 26 last, Sir Malcolm Hailey dwelt largely on the contact and inter-relation of Indian and Western cultures.

> "If India were to decide in its own mind that the type of culture largely determined by external influences is anti-national, then that form of culture, will have against it not only the natural difficulty inherent in its transplantation to a different soil, but all the active hostility which flows from intensified nationalistic feeling. Whatever view one may take of the manner in which the merits of foreign rule are canvassed or of some of the methods whereby it is sought to reduce its authority, yet the desire to be more independent of that rule is natural enough. Certainly it would be illogical if Englishmen, remembering how much of their own history and how much of their feelings they have taught India, were to regard it as unjustifiable.
>
> "In seeking to spread among them institutions and ideas which seemed to have been successful in Europe," His Excellency proceeded, "there was at least a sincere and honest attempt to give the East what had appeared as best to the West. That attempt, moreover, has secured, as the whole world admits, for India an immense advance not only in material and social circumstances, but in every condition that makes towards nationhood.
>
> "I do not believe that any thinking Indian really believes that the achievements of Europe in literature, philosophy and art are negligible and the achievement of India supreme. I, in fairness, ought to make one observation which is perhaps also a warning. In altering circumstances feelings based on political or economic considerations may well abate and changing relations may well bring the recognition that is necessary to set up any such defence against an assumption

of Indian inferiority. But unless it is aggravated through a continuance of cases I still cannot myself believe that it is likely to take a form directly subversive of the European type of culture.

"One must expect an increasing stimulus to be given to the literature of Indian languages such as has already taken place in regard to Bengali and to some extent to Urdu and Hindi. There will naturally be far more emphasis on education in the languages of the country. I need not emphasize the truth that the national renaissance has brought with it an intense revival of interest in the languages, life-history and art of the people of the country. It would not be a true renaissance if it did not seek to give them new life in the face of foreign or exotic culture.

"Nationalist feelings in some of their later manifestations have been apt to show themselves impatient and intolerant to an extent which would have surprised the most intolerant of our ancestors. There are modern States which assert an economic self-sufficiency or achieve racial or cultural unity and yet seem capable of being hag-ridden by the desire to smash down any show of a difference of opinion and to regiment every aspect of individual life. The Press is silenced, minorities banished or suppressed, the teaching of philosophy or history regulated by State censorship, and public opinion reduced to a mechanised mass of all this as a new form of Caesarism. A historian might perhaps feel that this libels Augustus and even does some injustice to the more human vagaries of some of his successors."

Poet Firdausi Millenary

Under the guidance of Prince Akram Hossain and Nawabzada A. F. M. Abdul Ali, President and Secretary respectively of the Celebration Committee, Calcutta recently celebrated the millenary of Firdausi, the great epic poet of Persia at the Indian Museum. A Persian atmosphere was created at the Museum and an exhibition of valuable manuscripts of the "Shahnamah" and rare objects of Persian Art was one of the special features of the celebration.

His Excellency the Governor of Bengal sent the following message:

"I wish every success to the millenary celebration of Firdausi, the great poet of Persia, famous throughout the world as the author of that magnificent epic poem, the "Shahnamah."

"Men such as he are true benefactors of civilization for their works not only enshrine the ancient history, legends and traditions of great nations which might otherwise be lost in oblivion, but enrich the cultural life of all nations.

"Firdausi commands the world's respect to-day not only for his genius as a poet but for the uprightness and unselfishness of his personal character and is rightly held in honour and esteem far beyond the boundaries of his own country."

Miss June Knight gave a display of Indian dancing, while there were selections of Persian music under the direction of Miss Connie Harris. A Persian talkie film produced in Bombay for the Teheran celebration was also shown. The celebration took the form of a garden party which was attended by the elité of the Calcutta Society. A talkie film of the celebration at Calcutta was taken for the benefit of the principal cities of India and Persia.

Conference of Medical Workers

Maj.-Gen. C. A. Sprawson, Director General of the Indian Medical Service, at the Calcutta School of Tropical Medicine opened, in early December, the 12th Conference of Medical Workers in the Indian Research Fund. Maj.-Gen. Sprawson said that Rs. 3½ lakhs of the capital had been realized to meet a deficit on research work during the year. Hopes that the Government of India would increase its donation of Rs. 1½ lakhs had been disappointed. He regarded the future with great apprehension in view of the progressive decline in capital and income. The Government had decided that the Indian Research Fund Association was now a local body not administered by the Government and would have to be registered as a society. There would probably be greater freedom in administering the funds. The governing body has decided to form a junior cadre of medical research appointments on the understanding that the Government would take over the responsibility for these posts in lieu of senior research posts in the Medical Research Department which were now in abeyance. The Government, however, had not given this assurance and he would ask the conference to discuss the question and give its opinion as to whether the governing body would be justified in proceeding with these appointments. Maj.-Gen. Sprawson announced that during the conference Lt.-Col. J. Taylor, who had attended a German inquiry on behalf of the Government, and Lt.-Col. A. J. H. Russell, Public Health Commissioner, would speak of yellow fever.

Committees were appointed to discuss rabies, leprosy, cholera, malaria, plague and kala-azar and sat separately.

Montessori School, Benares

Dr. Rabindranath Tagore performed the opening ceremony of the Montessori School at Rajghat, Benares. In performing the ceremony Dr. Tagore said:

"Education, according to me, has for its object freedom—freedom of the intellect, freedom of sympathy, freedom in the material universe through our truthful dealings with the universal laws, freedom in society through our maintaining truth and love in all human relationship......................... It is a most difficult ideal and that immense difficulty only proves the majesty of the human soul and the magnificence of true civilization."

Patna University Convocation

In delivering the address at the Annual Convocation of Patna University, held on November 24 last, D. G. A. C. Woolner, C.I.E., Vice-Chancellor of Lahore University, said:

> "The problem of University and constituent colleges is of ancient standing. In Paris the University devoured its colleges and it is only in recent years that the University of Paris has concerned itself at all as regards the housing or daily life of students in the Faculties.
>
> "The history of London shows how complicated the problem may become, when institutions of very different kinds have become included in a University, especially when some of them have vested rights even older than the University itself. Naturally I do not propose to advocate any particular solution this afternoon. Perhaps, however, I may suggest that there are certain conditions essential for a really harmonious solution, which has to grow up in course of time and cannot be immediately decreed by statute.
>
> "One is that Faculty Institutes can be very useful in the administration of University teaching, but they may not be the best foundation for residential social units.
>
> "Secondly, in order that they may function happily as parts of a whole, colleges, whether they are specialized or not, must be freed of any permanent complexes of inferiority or superiority. They may not be equally rich, but they should have similar standards of scholarship, efficiency and discipline, with a similar maintenance of high ideals worthy of the University.
>
> "In the third place, colleges training younger students and scattered all over the country, cannot function as units of a teaching University, though they may be controlled by a University, as in France, and though they may prepare students for elementary examinations, conducted by the University.
>
> "This elementary work, as has so often been declared by experts and commissions, is not the proper work of a teaching University. At the same time it cannot be

emphasized too strongly that the training given at this stage is of enormous importance, not only to the Universities but also to the country at large.

"During a brief visit to Japan this summer I was struck by the evident success from a practical and national point of view of a system of education deliberately planned and consistently maintained for the development of the country. In that system there is no consideration for the vanity of parents or the indolence of students, and only a limited number of the most industrious and ambitious can find places in the more advanced institutions. The result is a supply (not excessive) of experts in administration, commerce and industry, of officers for the Army and Navy—and a great mass of intelligent and willing workers content with a simple standard of living and all inspired with a patriotic devotion to the common good.

"The customs of other countries cannot be adopted blindly. Nevertheless Japan has shown the practical value in the development of a country which grafts modern science on to an ancient civilization, of a definite plan in education and of loyal patriotic workers. Modern Japan is built not merely on the intelligence but also on the *morale* of her people.

"That word *morale* may bring us back to the Edicts of Asoka. The burden of that great King's message to his people was *dharma* especially kindliness, respect for elders and consideration for the opinions of other people. *Dharma* is difficult to translate. Sometimes it is translated as "law," again as "piety" or "morality." It is a great deal more than "law" in the sense of a penal code fixing penalties for particular offences—it has always a religious or moral background—the law must be obeyed not to avoid a fine but because it is inherently valid.

"Now one aspect of the moral law, or morality, which the Emperor Asoka stressed, was respect for tenets of other people rather than the blind glorifications of one's own sect. 'For whosoever praises his own sect or blames other sects, all through devotion to his own sect in order to glorify his own sect—by so doing injures his own sect more gravely.' This ancient praise of sympathetic toleration may well be pondered in modern days.

"The development of the modern state demands an extension of this aspect of the moral law. Duty and loyalty to others, that is to the whole body politic rather than to particular sections of it only. In the doctrine of public duty we have something that the most modern youth cannot deny without rejecting a great part of his own existence which is bound up with the lives of other men.

"Modern youth is apt on occasions to deny a great deal. There has been a vast increase in the content of human knowledge, with a great array of experimental facts, gained by the analysis of natural phenomena. The rigorous search for truth often produces a critical, or sceptical attitude towards the products of human thought, and often leads the young mind to deny the validity of everything his forbears held for certain, sacred and immutable truth. Yet in so doing he is apt to overlook some of the fundamental facts of human nature. Extensive and profound as modern knowledge is, it still has its limits. If we put together all the varied knowledge of all the young graduates of a University, and throw in the additional knowledge, if any,, of all their teachers, we can still find a few aspects of the universe that none of them can explain, none of them can claim to understand really.

"The function of the educator, be he parent or teacher, is to inculcate the love of truth without drying up the springs of religious feelings and morality, to inspire an abiding sense of moral duty without warping the intelligence.

"In the adjustment of moral values in a changing world Universities and schools have a great opportunity of service, provided always that they have regard to the nation rather than to sections, and to humanity rather than to nations.

"To the young graduates going out into the world to-day, with all the usual congratulations, blessings and good wishes, let me say just this. The uplift and advancement of India, during the next century, which will lie so largely in your hands and those of your fellow graduates, will depend not so much on subtlety of intellect, or on brilliance in research, but rather on the strength of moral fibre and wisdom in judging what is the right conduct in human affairs.

A Munificent Bequest

A donation of four lakhs of rupees has recently been made to Dacca University by the executors of the will of the late Babu Jagamohan Pal, who was a well-known banker and merchant of Dacca. This is the first munificent bequest to Dacca University. The executors of the will have placed at the disposal of Dacca University this sum for the establishment of a medical college to be named after the donor. The executive council of Dacca University, at an extraordinary meeting held this afternoon, thankfully accepted the generous benefaction and authorized the Vice-Chancellor and treasurer to take all possible steps for utilization of the money and for carrying on negotiations with the Government of Bengal for the early fulfilment of the scheme.

Indian Art in London

An exihibition of Indian art was opened on December 10 last at the New Burlington Gallery by the Duchess of York. The exhibition comprises nearly 500 works including two paintings lent by the Queen.

The exhibition is particularly interesting as it is the first occasion on which the work of the different Indian provinces has been shown separately, so that visitors have been able to gain some idea of what each province is doing in art.

The Marquis of Zetland, asking the Duchess of York to perform the ceremony of opening the Modern Indian Art Exhibition described the art movement in India in recent years as an outcome of instinctive impulse towards self-expression and said that Indian art was certainly affected by contact with Europe and there had been occasions when it had been in danger of becoming little more than imitative, but when such tendency was manifested, the movement always languished. Recent art in India remained true to what had broadly always been the distinguishing characteristic of Hindu compared with European art, namely, that the artist aimed at giving expression to mental concepts rather than reproducing the objects of external world around him.

Indian Chemical Society

The Council of the Indian Chemical Society has decided to award a gold medal in memory of the late Mr. J. M. Das Gupta, M.Sc. (Gold Medallist), who was an active member of the Society for several years. The medal for this year will be worth Rs. 100 and the subsequent medals will be each worth Rs. 70, to be awarded every alternate year. It will be awarded for chemical research, which will be adjudged by a board of examiners to be appointed by the Society.

Delhi University

Delhi University to-day conferred the honorary degree of Doctor of Literature on Sir Fazl-i-Hussain, Education Member, and Sir Frank Noyce, Member for the Industries and Labour Department, and the honorary degree of Doctor of Laws on Sir Abdur Rahman, the retiring Vice-Chancellor. Sir Fazl-i-Hussain was described as a statesman of great ability and insight. Of Sir Frank Noyce it was stated that his record of public service in India was brilliant. Sir Frank Noyce said that it was mainly owing to Sir Abdur Rahman's persistent advocacy that the Government of India handed over the Viceregal estate, which is now the home of the University.

Moslem Education

The report of the Moslem Education Advisory Committee appointed by the Government of Bengal (Ministry of Education) to advise on what should be the policy for advancing Moslem education in Bengal has just been issued.

The report deals exhaustively with the different subjects appertaining to Moslem education and contains the Committee's recommendations which are given below:—

> Pending the introduction of free and compulsory education under the Primary Education Act, Maktabs should be maintained as separate institutions.
>
> There should be adequate representation of Moslems on the Education Committee of Local Bodies and in school boards formed under the Primary Education Act. The Primary Education Act should be brought into operation in this province forthwith in spite of the economic distress prevailing in the country as, in the opinion of the Committee, the surest way of advancing elementary education among the Mussalman masses is to make primary education free and to introduce compulsion.
>
> The present system of giving 50 per cent. excess grant to recognized Maktabs should be allowed to continue. Maktabs should be established in each of the subdivisions of the Presidency in Moslems areas. They should be of the type of board schools and should be under the control of the district boards. Steps should be taken for the attainment of the proportion of population percentage in respect of appointments which should be held by Moslems in Government high schools.
>
> The University should be requested to adopt such measures as will secure an effective representation of Moslems on the managing committees and teaching staffs of unaided high schools. Islamic history should be made an optional subject for the University Matriculation Examination. A definite percentage should be reserved for Moslem students in the medical, engineering, veterinary and training colleges the percentage being gradually increased in accordance with the demand.
>
> An adequate number of Moslem representatives should be appointed on all selection boards for the recruitment of officers, and specially in the Bengal Educational Service The election of members of the Senate by the registered graduates should be made on the lines of the Dacca University, that is, Moslem graduates should elect Moslems and non-Moslem graduates, non-Moslems. There should be a separate electorate of Moslem graduates to elect half the elected members of the Senate. The proportion of the number of Moslem members of the Senate to the total number of Indian members should be the same as the proportion of the Moslem population to the total population of Bengal. There should be reservations of seats for Moslems in the Syndicate of the University. There should be a Faculty of Islamic Studies in the University Urdu should be prescribed as a second language alternative to Arabic and Persian, for the Intermediate Examination and it should be treated as a principal subject for the M. A. Examination in Indian vernaculars.
>
> As regards Dacca University, the committee recommend that (A) fifty per cent. representation should be given to Moslems on selection committees; (B) there should be at least two Moslem representatives of Islamic Intermediate Education in the Academic Council; and (C) the head of the department of Islamic Studies be a Moslem: Immediate steps should be taken for the establishment of a Government Girls' high school for Moslems. In this connexion the possibility of provincializing one of the existing Moslem secondary schools may be considered.
>
> Three Government hostels, namely, one at Calcutta, another at Dacca and a third at Chittagong, should be established immediately for Moslem girl students. The post of Assistant Inspectress of Schools for Mohammedan Education, Presidency and Burdwan Divisions, should be held by a qualified Moslem lady. In view of the present disproportionate number of Moslem officers in Government service, the Government may be pleased to see that the number of Moslem officers is not reduced by any proposal for retrenchment.
>
> Fifty per cent. of the members in the Text-book Committee should be Moslems and the rules for the working of the Provincial Text-book Committee, Calcutta, should be modified so that the percentage may be attained.

Ourselves

PROFESSOR PRAMATHANATH BANERJEA

We learn with regret that Professor Pramathanath Banerjea, M.A., D.Sc., the Minto Professor of Economics, has signified his intention to retire from the Chair. A distinguished scholar, a keen student of Economics and History, Dr. Banerjea filled the Chair with distinction for fifteen years. He has always been quiet and unassuming in manners and his solicitude for the welfare of the institution made him a loyal colleague and a devoted administrator. He made many contributions on Indian public administration and finance amongst which important works from his able pen may be mentioned *The Fiscal Policy of India, Provincial Finance in India, The Finance of the East India Company* and *The History of Indian Taxation.* The suffrage of his countrymen has now called him to a wider sphere of activity and the University's loss is the country's gain. We fervently hope that when sitting on the green benches of the Legislative Chamber, the memory of his happy association with the University will not fade away from his mind and that he will continue to take a keen interest in the affairs of his *Alma Mater.*

* * *

A NEW FELLOW

Mr. M. N. Bose, M.B., C.M. (Edin.), has been appointed an Ordinary Fellow of this University in place of Dr. Mrigendralal Mitra, deceased. The new fellow has been attached to the Faculties of Science and Medicine and appointed a member of the Board of Studies in Medicine.

* * *

UPENDRANATH MITRA SCHOLARSHIP: CHANGE IN THE RULES FOR THE AWARD

Pursuant to a Resolution of the Executive Committee of the Council of Post-Graduate Teaching in Arts, based on a note from the Vice-Chancellor, the Syndicate have decided that the Upendranath Mitra

Scholarship should henceforth be awarded to the student who *after a regular course of study* in the Post-Graduate Department in English distinguishes himself most at the M.A. Examination in English with a thesis. It has been further provided that if in a particular year no such student is available, the scholarship will be open to any student who after a regular course of study in the Post-Graduate Department in English has passed the M.A. Examination in English in the First Class. We understand that the results of the M.A. Examination in English of 1934 have been taken into consideration in awarding the scholarship.

* * *

INTER-UNIVERSITY BOARD: ANNUAL MEETING

We understand that the 10th Annual Meeting of the Inter-University Board of India will be held at the University Buildings, Calcutta, on Tuesday, the 26th February, 1935, and the two following days.

* * *

MR. YONE NOGUCHI

It will be welcome news to all who are interested in the cultural history of India and Japan to learn that Mr. Yone Noguchi, poet and litterateur of Nippon, has been requested by this University to deliver his Readership Lectures in 1935. It will be recalled that Mr. Noguchi was appointed a Reader by the Senate in 1924—and the appointment was sanctioned by the Government—to deliver a course of lectures on "Some Aspects of the Arts and Literature of Japan," but he could not come out to India that year. Our readers are not altogether unfamiliar with Mr. Noguchi's writings, and his presence in our midst would undoubtedly make for a fuller appreciation of Japan in the cultural world.

* * *

SUBJECTS FOR JOGENDRACHANDRA GHOSE RESEARCH PRIZE

The following subjects have been selected for the Jogendrachandra Ghose Research Prize in Comparative Indian Law for the years 1934 and 1935:—

Subject for 1934 ...	"Proprietory Rights of Women under the Ancient Hindu Law with special reference to the Changes introduced by Judicial Decisions and British-Indian Legislation."

Subject for 1935 ... "Development of the Law of Marriages in the Smrity Literature involving relevant references to the Changes introduced by British Indian Legislation and Judicial Decisions in accordance with it."

The last date for submission of theses for 1934 has been extended up to 31st July, 1935.

* * *

INDIAN CIVIL SERVICE EXAMINATION: PROPOSED OMISSION OF SUBJECTS FROM ITS CURRICULUM: THE UNIVERSITY VIEW-POINT

The Syndicate recently considered the views of the Committee appointed by them to deal with questions relating to the Indian Civil Service Examination, on the subject of the proposal of the Public Service Commission to omit Vernacular Language, Indian Philosophy, Experimental Psychology and Physical Anthropology from the curriculum of the examination. The University does not agree with the views of the Public Service Commission and in the following letter addressed to the Chief Secretary to the Government of Bengal they have given their reasons:

FROM
THE REGISTRAR,
CALCUTTA UNIVERSITY

TO
THE CHIEF SECRETARY TO THE GOVERNMENT OF BENGAL.

SIR,

I am directed by the Vice-Chancellor and Syndicate to acknowledge receipt of your letter No. 12863A, dated the 8th November, 1934, regarding the proposed omission of certain subjects from the I.C.S. curriculum. The Vice-Chancellor and Syndicate have given the matter their mature consideration and have obtained the view-point of experts in this connection.

The University regret that they cannot agree with the proposal of the public Service Commission to omit Vernacular Language (compulsory subject No. 5) from the list of subjects for the Indian Civil Service Examination in India. As to the argument that the number of vernaculars recognised for the purposes of the examination is too many and leads to practical difficulties, the Syndicate feel that fourteen vernacular languages are not too many for a vast country like India.

In the Civil Service Examination in England, besides English, an auxiliary language is compulsory. A candidate may offer any of twelve auxiliary languages and it may be noted that the list contains subjects such as German, Latin, Swedish, Danish, Norwegian, Portuguese and Ancient Greek. The same difficulties are probably faced by the Civil Service Commissioners in England, as with the fourteen vernacular languages in India. But as yet there has been no proposal for a reduction of the number of languages, much less for the total omission of the subject itself.

Further, it appears that all the major Indian vernaculars have been recognised by the Public Service Commission and there is no reason to believe that there will be in the near future a sudden demand for the addition of other vernaculars to this list. It is obvious that a vernacular must acquire sufficient status before it can be recognised for examination purpose.

The Syndicate suggest that should the Public Service Commission consider the difficulties in the way of retaining a compulsory vernacular language as too great, they may combine vernacular language and literature in one compulsory paper. The importance of testing the command of a future Indian Civil Servant over one of the vernacular languages of this country cannot be exaggerated from the administrative point of view and it will be regrettable if the compulsory subject is omitted from the list.

In regard to Indian Philosophy, the University are of opinion that the subject is of too great an importance to be omitted from the syllabus. It may not be out of place to recall here the opinion publicly expressed by the Marquess of Zetland (then Earl of Ronaldshay) while presiding over the Convocation of Calcutta University. Commenting on the fact that Indian Philosophy did not find any place in the curriculum for a B.A. Degree, he described the omission as " a stupendous anomaly " and proceeded to observe as follows :—

> " I should have expected to find the deep thought of India which has sprung from the genius of the people themselves, being discussed and taught as the normal course in an Indian University and the speculations and systems of other peoples from other lands introduced to the student at a later stage after he has obtained a comprehensive view of the philosophic wisdom of his own country."

The Vice-Chancellor and Syndicate do not feel impressed by your observation that it is difficult to secure suitable examiners in Indian Philosophy who are sufficiently detatched from the candidates. The number of Indian scholars well versed in Indian Philosophy, some of them enjoying international reputation, is not by any means strictly limited nor are they confined to any one particular province. The Vice-Chancellor and the Syndicate do not understand why it should be specially difficult to find suitable examiners in Indian Philosophy in particular. Neither do the University consider it fair or desirable that Indian Philosophy should be omitted because it represents Hindu thought and culture and there is no special subject dealing with Muslim Philosophy for the Civil Service Examination. The importance of Indian Philosophy, as has been already stated, is recognised in all celebrated seats of learning throughout the civilised world, although there may be neither Hindu nor Muslim representation on such bodies. If however after making due enquiry the Commission is satisfied that Muslim Philosophy. as a subject, deserves to be given recognition, this University will have no hesitation in supporting a proposal to include it in the curriculum

The University also consider that Experimental Psychology should not be omitted from the list. It is recognised to be an important subject for a future administrator specially in the discharge of his judicial duties. The subject is a growing one and there is provision for its teaching in this University.

Physical Anthropology also should not be removed from the syllabus. The contributions of the Indian Civil Servants to Anthropology have been very great. There is scarcely a province in India which does not afford a fruitful field for Anthropological research, and besides there are in India, and will continue to be for many years, numerous primitive tribes the administration of which is bound to be facilitated by the application of the findings of Anthropology. It would therefore be a great pity if one branch of Anthropology is left out of the syllabus for the I. C. S. Examination. Here again it may be added that there is a provision in this University for the teaching of this subject also. The Commission may however consider the desirability of following the same arrangement as is to be found in the case of the London examination where either Social Anthropology or Physical Anthropology can be taken by an intending candidate for the examination.

It appears from the letter under reply that one of the chief reasons why some of these subjects are proposed to be omitted is that the number of students taking these subjects is but a few. The University do not agree that that should be the chief criterion in omitting these subjects. Their omission may lead to a positive discouragement of important branches of study whose further study and research are essential for sound educational progress in India. It would be interesting to note that there are various subjects at the London examination where the number of candidates has been very small. For instance, taking the London examination of 1933, it appears that out of a total of 330 candidates who sat for the various Civil Service Examinations only 3 offered Statistics, one took up the paper in Agriculture and three appeared in Experimental Psychology. There was no candidate in Physical Anthropology. There was only one candidate for each of the following languages—Italian, Dutch, Portuguese and Russian.

The Vice-Chancellor and Syndicate trust that the Government of Bengal will take the views stated above into their consideration and oppose the proposal made by the Public Service Commission to omit the subjects mentioned in the letter under reply.

I have, etc.,

Registrar.

* * *

Bethune College: Affiliation in New Subjects

The Government of Bengal (Ministry of Education) have given their approval to the affiliation of the Bethune College in Elements of Civics and Economics up to the I.A. Standard and in Political Economy and Political Philosophy up to the B.A. (Honours) Standard, of this University with effect from the commencement of the session 1935-36.

* * *

Basanta Medal

According to the wishes of the donor of the Endowment called the Basanta Medal and Lectureship Fund, some new items have been included among the conditions of the award of the Basanta Medal. These are:

1. That the competition for Basanta Medal should be confined to only Undergraduate students of this University.
2. That the Medical students will be excluded from the competition.
3. That the name of the Medallist should be printed in the University Calendar.
4. That the essay on which the medal is awarded, should be published, if possible, in some Journal or Newspaper for the benefit of the public.

The last date for submission of contributions for the medal has been fixed on the 31st of May, 1935.

* * *

Dates of Preliminary, Intermediate and Final Law Examinations

In modification of the previous orders, the 11th January, 1935, has been fixed as the date of commencement of the ensuing Preliminary, Intermediate and Final Examinations in Law.

* * *

New Centres of the Matriculation Examination

Two new centres have been sanctioned by the Syndicate for holding the Matriculation Examination, 1935, one at Ghatal and the other at Nilphamari. The latter will be a girls' centre.

* * *

Date of L. T. and B. T. Examinations

The dates for the commencement of L. T. and B. T. Examinations, 1935, have been fixed on the 4th April, 1935.

* * *

Date of B. Com. Examination, 1935

The date for the commencement of B. Com. Examination, 1935, has been fixed on the 24th April, 1935.

* * *

SIR ABDULLA-AL-MAMUN SUHRAWARDY, KT.,
M.A., D.LITT., PH.D., BARRISTER-AT-LAW, M.L.A.

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THE
CALCUTTA REVIEW
FEBRUARY, 1935

EDWIN ARNOLD—POET AND ORIENTALIST*

CHARLES S. BRADEN,* PH.D.
Northwestern University, Evanston, Illinois.

IF an Orientalist is, as the dictionary states, one who is versed in the language and literature of the Orient, then Edwin Arnold, while not technically a thorough master of any one of the Oriental languages, must be ranked in that group. If, as the writer's own inclinations would lead him to do, he should broaden the definition to include one who, whether learned in the technical sense or not in either language or literature, has as one of his major interests in life the study of the culture of the Oriental peoples and the interpretation of that culture to Western peoples ; one who makes the cause of Eastern peoples his own and definitely upholds them among his own Occidental fellows ; one who greatly loves, understands and appreciates Oriental peoples ; he would feel all the more justified in writing of Sir Edwin Arnold as an Orientalist, for he very aptly fulfils just this description, as will appear in the course of this article. There is a peculiar fitness in writing of him at this time when the one hundredth anniversary of his birth has but recently passed. Consider this brief summary of the chief items of his Oriental record.

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* Read as the President's address at the meeting of the Mid-west Branch of the American Oriental Society in Toledo, March 21, 1933.

1. Five years' residence in India as principal of a government school. 2. One book on education in India and one on government (*Dalhousie's Administration*). 3. One book of description and travel on India. 4. Five books containing translations of famous bits of Indian literature. 5. A book of Indian poetry (original). 6. *The Light of Asia*, the story of Gautama Buddha—All this on India. Add to that, 7. One book based on the Persian poet Sa'di. 8. Three books on Moslem themes, involving the use of Arabic. Add to that, 9. *A Grammar of the Turkish Language*. Add to that, 10. A prolonged residence in Japan, two books on Japanese subjects, and his marriage to a Japanese wife. Add further, 11. At least two books more of travel which deal largely with Oriental subjects. 12. Another which had to do with an ancient voyage around Africa ; and 13. Still another which deals with the life of Jesus, surely an Oriental subject though we have come, alas, to think of Him more frequently as of the West.

If to this it still further be added that during his career as journalist over a period of 40 years he wrote many hundreds of leading articles in *The Daily Telegraph* dealing with Oriental subjects, surely those who read this will agree that under the broader definition Sir Edwin qualifies eminently as an Orientalist.

Born on June 10, 1832, in Gravesend he received the customary education of a boy of good family in that day, and duly entered Oxford University. From the first he was interested in languages, acquiring in the course of his schooling a fair mastery of Greek, Latin, French, and Spanish. His complete list of publications include translations from ten different tongues—Greek, Latin, French, Spanish, Italian, Turkish, Persian, Sanskrit, Arabic and Japanese. In the University his major interest was in the classics, and he read widely in the literature of Greece and Rome. He early developed poetic power winning the Newdigate prize in 1852 with his poem *The Feast of Belshazzar*. Published in 1852, it brought him high praise, and prophecies were freely made that he would achieve eminence. After the publication of his second volume of poetry in 1853—he was then 21 years of age—a reviewer in *Blackwood's Magazine* said of him :

> Song comes to him as naturally as to the bird on the bough. He cannot help expressing his thick, thronging and always graceful fancies in verse, and he frequently does so with the true minstrel spirit. That he should be occasionally a little extravagant is to be expected. All young poets are so and we like them the better for it......he shows

excellent symptoms of breeding and no doubt will in time advance a valid claim to the laurels.

Shortly after graduating from Oxford he and his young wife went out to India where for five years he served as Principal of the Government College in Poona. Those were difficult years in India. They saw the dread Sepoy Mutiny, and Edwin Arnold is till remembered in Poona for the cool collected leadership which he afforded a terrified people in those dark days. But neither his heavy responsibilities as head of the school nor the turbulent political situation prevented his study of Sanskrit and the acquisition of a taste for Indian literature that was to furnish him the inspiration for his major literary work in later years.

Some exceedingly valuable work had already been done in the Oriental literature by Western scholars. Sir William Jones had long before translated the great Hindu drama, the *Sakuntala* ; Wilkins, the *Hitopadesa* ; H. H. Wilson, the *Vedic Hymns* and the *Puranas* ; Millman, a part of the great epic, the *Mahabharata.* Max Muller had already done considerable scholarly work of the more serious sort on the ancient Sanskrit.

Whether inspired by any of these it is not possible to say, but their work in a sense prepared the way for his own, and for a period of years a steady stream of poetry and prose came from his pen, making the literature and life of India known to the world. He remained only five years in India, returning to England to become, more or less by chance, editorial writer on the then little known but later, due in no small part to his own efforts, the all-powerful *London Daily Telegraph.* But in the midst of a busy, even a strenuous journalistic career he continued his study and translation of Indian literature and became the channel through which probably more popular knowledge of the thought and life of India reached the western world than any other, and through his editorial columns he was highly influential in determining the Government's policies in dealing with India.

In 1860 he published a book, *Education in India,* which was regarded as an authoritative book in that field. In 1862 he issued a book on *The Marquis of Dalhousie's Administration.* Between these two he put forth his first translation, *The Book of Good Counsels from the Hitopadesa.*

He was now back in England engrossed in his editorial tasks. Twelve years passed. Nothing on India appeared save his unsigned contributions to the *Telegraph*. But he had not forgotten India. Even while he was translating and publishing *Political Poems by Victor Hugo and Garibaldi*, 1873, he was saturating himself with Hindu literature, particularly with the great epic, the *Mahabharata*, from which not a few of his Indian translations were taken. It was not until 1873 that he issued his *Indian Song of Songs*, the translation of one of India's best loved poems, the *Gita Govinda* of Jayadeva, in which he gave to the English world the divine romance of Krishna and his great love Radha.

Translated first into English by Sir William Jones in the eighteenth century, " It remained for Mr. Arnold," says T. Rhys Davids, " to give us such a version as can convey to the European reader an adequate idea of the beauty of Jayadeva's verse—For the general reader it is the best yet published and is not likely to be soon surpassed." [1]

Just how wide a circulation this translation had is difficult to discover. Available library catalogues reveal only one English edition recorded under the original title as published by Trubners in 1875, but it is later found incorporated into *Indian Poetry and Indian Idylls* in an edition published as late as 1915 by Kegan Paul, London, and Dutton, New York, with a note saying that it was taken from the *9th impression* issued in 1909. It has, therefore, seen at least ten impressions or editions in England. (It is not always possible to distinguish between impression and edition.) It was published in Lovell's library in America in 1885. The writer has found no indication of any subsequent American edition.

His next book to appear was curiously enough a " *Simple Transliteral Grammar of the Turkish Language*." How did it happen that a London Journalist whose interest lay chiefly in India should turn to producing a Turkish Grammar ? The story as told the writer by a son of Sir Edwin, sometime resident in Chicago, Mr. Julian B. Arnold, is as follows :

As Editor of the *Daily Telegraph* Arnold wanted certain material from Turkey. He called in a correspondent and asked him to go. " But," objected the correspondent, " I don't know the language."

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[1] *The Academy*, Vol. 10 (1876), pp. 157-8.

" Then learn it," replied the editor. " But the language is difficult, there are no good books on Turkish, and the time is short," insisted the correspondent. " Then I'll create one for you," returned Arnold. " Come back in three days and I'll have it ready for you." Unbelievingly the correspondent returned at the appointed time and found that the Grammar was indeed ready. According to his son, Sir Edwin had immediately procured such books as were available, read them, threw them aside and wrote his own. Trubner and Company published it, and the book is still in use after nearly fifty years.

One hesitates to report this incident lest scholarly readers at once leap to the conclusion that all his work was on that level. But that would not be true. It does, however, reveal a remarkable versatility and ability as a linguist. One cannot help wondering what he might not have accomplished had he limited himself to one language field and concentrated his tremendous energy and ability upon it. It may well be supposed that he would have performed some highly useful service, but he would have been read, as is most truly scholarly work, not by the many but by the few. It was Arnold's province to reach the popular ear with the lore of the ancient East.

But it was in 1879 that the work appeared for which Edwin Arnold will be longest remembered. It was the *Light of Asia*, the story of Gautama the Buddha.

It was hailed immediately by critics both in England and America as a truly great poem. Some of the praise seems to present-day readers extravagant, but there is no question that it " took."

Indeed, it was very widely circulated in the West. Besides a very large number of English editions, at least two French, at least one Spanish and possibly many other editions in modern European languages were also published.

It thus becomes clear that this book has brought Indian life and thought to a vast number of readers in the West. Indeed, few other books can compare with it.

What can be said of it as a fair and accurate interpreter of the Buddhist faith the beginnings of which it recounts ? The testimony of some of its eminent critics may well be cited.

Oliver Wendell Holmes reviewed it for the *International Review*, and while he was in no sense able to judge of its accuracy or faithfulness to Buddhist thought, it is worth noting how the poem affected one of America's foremost literary men of the period. He says of it:

> It is a work of great beauty. It tells a story of interest which never flags for a moment. Its descriptions are drawn by the hand of a master with the eye of a poet and the familiarity of an expert with the objects described. Its tone is so lofty that there is nothing with which to compare it but the New Testament. It is full of variety, now picturesque, now rising to noblest realms of thought and aspirations. It finds language penetrating, fluent, elevated, impassioned, musical always to clothe its varied thoughts and sentiments.

No critic's estimate of a work on Buddhism should be read with greater confidence than that of T. W. Rhys Davids. Reviewing it in *The Academy* he declares

> Mr. Arnold has maintained with great dramatic consistency the rôle of his Buddhist enthusiasts: and has caught up with commendable accuracy and sympathy the spirit of the ancient faith. It is true the archaeologist might detect several anachronisms in the details of dress or architecture and might even object that the people of Buddha's time are supposed to believe in some gods and legends which were really of origin so late that they were born after the sun of Buddhism had already set in India. But critical acumen and historical accuracy would have been inconsistent with the character who is supposed to tell the tale. And if a graver charge were brought that the Buddha occasionally talks very questionable Buddhism, the reader should bear in mind that the Buddhist sects were at least equal in number to those of the Christians. The supposed narrator may have belonged to some school which held that Nirvana was a state beyond the grave, and that a Buddhist may very well have been at the same time a sad heretic and very excellent poet. It will be very evident that though a Dissenter he was a very orthodox Dissenter,...There are many passages of equal beauty and power in which he rises to heights of his great argument and which will make it easy for modern readers to enter into the feelings which the noble and tender character of their reformer inspired in the hearts of his Indian followers.[1]

Sir E. Dennison Ross, an eminent Orientalist, though speaking not of the field in which his specialty lies, and therefore, perhaps, with less weight than otherwise, declares that it "still remains the best description of the life of Buddha in our language." (*London Observer*, 1932.)

But how do the Orientals themselves regard it? Naturally Buddhists might be expected to praise Sir Edwin for carrying a knowledge of their faith to the West—if, of course, they felt that it was a fair, sympathetic picture. How did they react to it?

On his visit on one occasion to a Buddhist monastery at Panadura in Ceylon the following address (in part) was made to him.

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[1] *Harper's Magazine*, Volume 64, p. 34.

> "You meritorious and accomplished Sir, who have eclipsed the fame of other learned men as a mountain of diamonds would the lustre of mountains of other precious stones, though born in a distant land, blessed with neither the religion of Sri Sakhya Muni of Solar Dynasty, the Most Holy Subduer of all desires and the world-honored conquerer of all evil passions, nor the intercourse of His devotees. have written in your native language an elegant poem embracing the close of his sojourn as a noble Buddhist in Tusitha Heaven, and the attainment of the Four Noble Truths, great and holy; a poem agreeing to the very letter and disagreeing in no respect with all the popular Buddhistical (*sic*) Scriptures, and the course and the commentaries; and you have thereby accomplished a task which no English pundit has hitherto wrought. You only, therefore, of all the English scholars, are entitled to our loving praise."[1]

It won for him in 1879 the "Order of the White Elephant" from the king of Siam, who after reading "*The Light of Asia*" wrote him, in part, as follows:

> I thank you for the copy of your poem, *Light of Asia.* I read it with much pleasure, and I can say that it is the most eloquent defence of Buddhism that has yet appeared and is full of beautiful poetry...I can see that some of your ideas are not quite the same as ours but I think that in showing love to have been the eminent characteristic of Lord Buddha, and Karma....the result of the inevitable law of Dharma, the principle of existence, you have taught Buddhism...To mark my opinion of your good feeling toward eastern people and the service you have done to all Buddhists by this defence of their religion, I have much satisfaction in appointing you an officer of our most exalted Order of the White Elephant.[2]

Of course the poem met with serious criticism at the hands of some churchmen of the West. One book, the only one that has appeared, and that not very big, concerning Edwin Arnold, bore the none too flattering title *Edwin Arnold, Poetizer and Paganizer* (by W. C. Wilkinson) but the writer has been frankly surprised at the favorable reception given it in reviews in the Evangelical periodicals of the day. It will be recalled that America had not yet arrived at the degree of tolerance, still none. too great, which marks present-day thought. Here it seems to the writer is to be seen if not the first, at least, from a popular point of view, the most effective impact of Eastern thought on the thought of America. It went far toward opening up a new era of popular interest in, and appreciation of, the culture of the East.

The limits of this article will not permit a detailed discussion of the remainder of Mr. Arnold's works. The other Indian poems include *Indian Poetry*, 1881, *Indian Idylls from the Mahabharata*, 1883, usually joined in later editions, and *The Song Celestial,* also a fragment of the great epic. It was to the *Mahabharata* that Arnold turned most frequently for material to translate or an Indian theme to develop. Julian Arnold, his son, writes:

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[1] Julian B. Arnold's Manuscript, *Life of Edwin Arnold*, p. 142.

[2] *Journalistic London*, Harper's, Volume 64, p. 35.

> Although he cared little about collecting a library he carefully preserved all his Oriental volumes, and he set a small army of copyists to reproduce for him the translation of the Mahabharata in the British Museum. That copy when bound, ran to eighteen folio volumes......These formidable volumes he valued greatly, and he bade his children to save them before all else if his house should burn down.[1]

He has greatly enriched English literature by bringing to it some of the great episodes of the epic. None of the translations by others seem to the writer to compare at all with those of Arnold.

But it is his translation of that section of the epic known as the *Bhagavad-Gita* under the title, *The Song Celestial,* for which the Western world is in the deepest debt to Sir Edwin.

The *Gita*, as is well known, is probably the most widely read and influential of the sacred writings of India. It is also quite the most frequently translated of all of them into English. Robert E. Hume in his recent *Treasure House of the World Religions* lists forty translations. The writer is by no means acquainted with all of them, but of all of those that he does know he finds Arnold's incomparably the best. But from what point of view ? He confesses that he knows no Sanskrit; that he cannot judge as to its strict accuracy as a translation, but he has frequently compared it verse by verse, sections of it, with other renderings by scholars of recognized merit, and has found it usually in general agreement with them—but expressed in a language of beauty and grace and poetry which give it an appeal quite lacking in the others. It is probably true that the student will prefer the translation of Barnett, or Telang in the *Sacred Books of the East* or of some other more helpful, but one may doubt if with all their superior scholarship and exactness of expression they have caught the spirit of the work to the degree that Arnold has.

At any rate his verse sings its meaning while the others plod heavily and wearily along. After all does it not remain true that a poet can best translate poetry ?

The writer admits here to speaking perhaps with less objectivity than with regard to the rest of Arnold's work. He confesses his belief, despite not a few critics to the contrary, that here, whatever its merit as a translation, here is a real literary charm and merit, the voice of an authentic poet, all too much neglected and underestimated in this present age. It is possibly true that his work was and is uneven ; that here and there it fails to maintain a high standard, but in this poem it seems to this writer that a great work has been achieved.

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[1] Julian B. Arnold in an unpublished Manuscript, *Life of Edwin Arnold*, p. 280.

But it would be a mistake to think of Sir Edwin as interested only in India. The same year that saw the appearance of *Indian Idylls* saw also *Pearls of the Faith or Islam's Rosary,* " being the ninety-nine beautiful names of Allah" with comments in verse from various oriental sources (as made by an Indian Mussulman "which," in the author's own words, he has "tried to present in the simple, familiar and credulous but earnest spirit and manner of Islam, and from its own points of view, some of the thoughts and beliefs of the followers of the notable Prophet of Arabia." (Preface.)

It must be frankly confessed that his Islamic poems do not measure up to those of India, and *Pearls of the Faith* in particular was seriously criticized by those who were versed in the Arabic language and the religion of the Prophet.

After Death or He Who Died at Azan caught the popular fancy as no other and was very widely distributed in cheap paper editions at five cents in America.

His Persian poem " With Sadi in the Garden," won praise from his critics. A reviewer in *The Academy* said of it:

> " The proud passion of an Emperor's love wrought into living stone :" has never been so worthily rendered into verse as by the opening passages of this poem describing the Taj Mahal. Those who wish to acquaint themselves with the most graceful form which can be given to exoteric Sufism should study this poem.
>
> We open the book and forthwith leave behind our modern practical life to find ourselves in a spiritual regime of yearning and ecstasy and high-strung devotion. We close it and come back to our work-a-day world with a feeling that we have been breathing a softer purer air.[1]

From the Persian Shah it won for him the "Order of the Lion and the Sun" as a mark of appreciation of the Persian people.

It remains to speak, and but briefly, of his appreciation of the Japanese and his attempt to interpret Japan to the West. He lived there for a period of some three years and, as already indicated, he married a Japanese wife, the third, his second one having been a Boston woman. No one was ever more appreciative of the Japanese people than he. He wrote of them once thus:

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[1] W. W. Hunter *The Academy*, Volume 35, pp. 67-68

> Where else in the world does there exist such a conspiracy to be agreeable, such a wide-spread compact to render the difficult affairs of life as smooth and graceful as circumstances admit; such fair decrees of fine behaviour fixed and accepted for all; such universal restraint of coarser impulses of speech and act; such pretty picturesqueness of daily existence; such lively love for nature and as the embellishers of that existence; such sincere delight in beautiful artistic things; such frank enjoyment of the enjoyable; such tenderness to little children; such reverence for parents and old persons; such general refinement of taste and habits; such courtesy to strangers; such willingness to please and to be pleased.[1]

But he did not content himself with merely pleasant words about them, he used his ever forceful pen in their defence and support in their desperate efforts to do what China is even now seeking to do, secure her freedom from unequal treaties. Japan was then, it will be recalled, under the same handicaps as to extra-territoriality as China.

In a series of vigorous editorials to the *Daily Telegraph* Arnold contributed not a little to Britain's decision to forego her extra-territorial rights.

His Japanese writings are comparatively much less known and read than those on either India or the Moslem faith. They earned for him however the gratitude of Japan as reflected in his being created an officer of the Order of the Rising Sun, being named as an honorary lecturer to the University of Kyoto, as well as made honorary member of several of Japan's learned societies.

To the already impressive list of foreign decorations in recognition of his interest in and service of Oriental peoples must be added his appointment by the Sultan of Turkey to the Imperial Order of Medjide, Second Class, and as a Companion of the Star of India by his own government. An anecdote told by his son concerning his Turkish decoration to which he used to refer as " the apple tart," reveals the character of the poet.

> As a result of the constant support by the *Daily Telegraph* of the Turks in the Russo-Turkish war, the Sultan appointed Arnold an officer of the Imperial Order of the Medjide. When the Turkish ambassador made the presentation, Mr. Arnold

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[1] Julian B. Arnold's Manuscript, *Life of Edwin Arnold*, p. 172.

> hesitated saying that he was not himself the proprietor of the *Telegraph* and that the order should properly be given to his superior. "Oh," replied the Ambassador, "I have the one for him in my office." Arnold then accepted the decoration. The Ambassador as soon as he could get into his office cabled to his government "for God's sake send another insignia."
>
> In 1883 in recognition of *Pearls of Faith* he was again honored with the Order of the Osmanli; making him at the same time a Pasha of the Turkish Empire.

Sir Edwin made at least two indirect contributions to Oriental scholarship. The first was through a suggestion to the owner of the *Daily Telegraph*, Mr. Lawson, who one day said to him:

> "What shall we do—something new;" "how much will you spend?" asked Arnold. "Anything you like." "Very well," said Arnold, "send out and discover the beginnings of the Bible." This was the origin of Mr. Smith's expedition to Assyria which Mr. Arnold arranged and for the results of which he was publicly thanked by the trustees of the British Museum. He also was responsible for Stanley's trip to Africa."[1]

His other service indirectly rendered Oriental scholarship was a posthumous one which may incidentally be considered as further justification (if any be needed) for his being called an Orientalist. After his death which occurred in 1904 there was established the Edwin Arnold Memorial Scholarship, in University College, Oxford, to be awarded annually to a "selected candidate for the Indian or other service of the Crown in Eastern lands......or to a graduate who undertakes to pursue the study of some Oriental language to the satisfaction of the College."

The Secretary of the University College writes that so far no contribution of great note by any holder of the scholarship has been made but it is perhaps too soon to look for that. In 1930-31 the award was made to a student making a systematic study of Persian literature, in 1931-32 it went to a student of Urdu, a native Indian dialect. So the interest of Sir Edwin Arnold in the Orient projects itself down through the present and into the future by his writings, above all through the *Light of Asia*, and in this continuous stream of new scholars some of whom by means of this scholarship may enter upon a career of Oriental studies that will far outrun that of the distinguished Poet and Orientalist in whose memory the fund was established.

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[1] *Harper's Magazine*, Vol. 64, p. 34.

Edwin Arnold, Poet and Orientalist. Some have denied that he was a real poet. Space will not permit a discussion of his merit from this angle, but the writer believes that he was. Some will deny that he was an Orientalist. Sir E. D. Ross says that he narrowly escaped being one. But in closing, the writer believes that in a very real sense of the word this man, who, perhaps, more than any other single figure in his day, translated and interpreted clearly and sympathetically the best in the life of the Orient to the English-speaking world of the West, well deserves to be called both Poet and Orientalist.

Illinois.

THE HINDU SOCIETY IN JAVA AND BALI

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THE Indian settlements in Java date from the second century A.D., if not earlier, and the Hindu culture flourished there till the end of the fifteenth century A.D. The beginnings of Indian colonisation in Bali are later, perhaps by several centuries, than those of Java, but in this small island Hindu culture has survived even to this day.

The social organisation evolved by the Indian colonists in these new homes can only be dimly perceived. But enough remains to show that definite and deliberate attempts were made to introduce the Hindu social fabric, though they did not meet with as complete a success as in the case of religion.

The fundamental basis of the Hindu society, and one which distinguishes it from all other known societies, is the system of caste. That this was introduced in Java is clear from the occurrence of the word "*Caturvarṇa*" and frequent reference to the Brāhmaṇas, Kṣatriyas and Sudras. It will be, however, too much to assume that this caste-system was the same as prevalent in Hindu society to-day, and we are not sure if the caste-system there meant anything more than a theoretical recognition of the division of the people into four grades. But, then, it is necessary to remember that the same was also the case in at least many parts of India in earlier times, and that the influence of Buddhism and Tantrik religion obliterated the distinctions of caste to a considerable degree in later periods. It is, therefore, difficult to draw a sharp line of distinction between the system of caste in Java and that in India.

This view is strengthened by the fact that the Indian caste-system, such, for example, as is described in Manu Saṃhitā, prevails in its essential features, even to-day among the Balinese, the only people who have retained the old Hindu religion and customs. In order to convey an idea of the caste-system after its transplantation in the distant colonies, we can do no better than draw a picture of the system as it prevails to-day among the Balinese of Bali and Lombok.

The people are divided into four castes, Brāhmaṇa, Kṣatriya, Vesya (Vaiśya) and Śūdra. The first three castes are ' twice-born ' (*dvijāti*) while the Śūdras are ' ekajāti ' (once-born).

Marriage among different castes is prevalent, but while a man can marry a girl of his own or lower caste, a woman can only marry one of equal or higher caste. The union between a woman with a man of lower caste is punishable by death. The children of mixed marriages belong to the caste of the father, though they differ in rank and status according to the caste of their mother.

The Brāhmaṇas are divided into two broad classes according as they are worshippers of Śiva or Buddha. The first is again subdivided into five groups, originating mainly from the marriage with lower castes. To the Brāhmaṇa caste belong the Padaṇḍas or priests. The Padaṇḍas of the highest rank observe strict *Brahmacarya* (celibacy) and usually the Padaṇḍas are expected to have only one wife. But in practice the Padaṇḍas marry wives, even from a lower caste. The Brāhmaṇas are usually styled ' Ida ' (male) and Idayu (female).

The Kṣatriyas are also subdivided into five classes. Some, but not all the royal families in Bali belong to this caste. Their usual title is ' Deva ' for the man and ' Desak ' (*Skt.* Dāsī ?) for the woman.

Among the third caste, the Vaiśyas, the Aria (Arya?) forms the chief group to which belong the royal families in Bali who are not Kṣatriyas. Their title is Gusti, for the male, and Gusti-ayu for the female. The ' Vargi ' and. ' Salit ' form the other two Vaiśya-groups.

The Śūdras, known generally as Kaulas, are not despised as impure or untouchable. Impurity, according to the Balinese conception, is the consequence of certain acts such as, for example, (1) using water in which a dead body has been washed, (2) being reduced to slavery by legal process, (3) attempt to commit sucide, (4) refusing to become a *Sati* (*i. e.*, burning herself with her dead husband) after making a declaration to that effect, etc. The duration of impurity varied according to circumstances. Sometimes men of higher castes are degraded to the rank of a Śūdra.

The different castes are not tied down to specific occupations, and men of all castes follow agriculture. The Śūdras, in addition to agriculture, also follow other arts and crafts.

In Bali we meet with another characteristic feature of ancient Indian caste-system, *viz.*, the privileges enjoyed in law courts by the higher caste. Here, again, for the same offence, the law lays down punishment in inverse ratio to the superiority of the caste of the offender.

As to the superiority, although the four castes held a relative position similar to that in India, the ruling princes, be they of Kṣatriya or Vaiśya caste, are regarded as superior to their Brāhmaṇa subjects. This is due to the theory that kings are representatives of God. It must be noted, however, that although superior, even a king cannot marry a Brāhmaṇa girl. In practice, however, even this is done by legal subterfuge. " Mr. Zollinger, in his interesting account of Lombok, gives an example. The young Raja of Mataram in that island, a Balinese, fell in love with the daughter of the chief Deva. In order to possess her a friendly legal ceremony became necessary. The Brāhmaṇa went through the form of expelling his daughter from his house, denouncing her as a " wicked daughter." She was then received into the Raja's house as a Vaiśya and became a princess."

The days of impurity, to be observed in case of a death in a family, vary, as in India, according to caste. A Padaṇḍa, an ordinary Brāhmaṇa, a Kṣatriya, a Vaiśya and a Śūdra, become pure respectively after five, ten, fifteen, twenty and twenty-five days.

Two other social institutions in Bali may be referred to in connection with the caste-system. First, the *Satī* or the burning of a widow along with the body of her dead husband. This is forbidden in the case of the Śūdras, and in late periods came to be confined only to royal families. There were two kinds of self-immolation. In one case the wife first killed herself by the *Kris* (sword) and then her body was placed on the funeral pyre ; in the other case the wife jumped into the funeral pyre. Sometimes even the slaves and concubines of the dead also perished with him.

Secondly, we may refer to the slaves as forming a distinct class in society. Slavery may be due to one of the following circumstances: (1) birth, (2) non-payment of debt or fines, (3) imprisonment in war or (4) poverty. Although severely punished for crimes or attempts to escape, the lot of a slave is on the whole tolerable.

Whether all these customs which we find to-day in Bali also prevailed in Java and other parts of Hinduised Malaysia is difficult to determine. But the few references that we get are not incompatible with such a view. For in Javanese literature and Chinese accounts we get references to Brāhmaṇas and Kṣatriyas and also to slavery and *Satī*. The Javanese literature and history throw some interesting light on certain phases of society, although they do not furnish materials for anything like a connected and complete picture. The system of marriage, for example, seems to show some divergence from Hindu customs. Polygamy was prevalent on almost as large a scale as in India, but the remarriage of widows, even of grown-up ladies with children, seems to have been a usual feature in Java, whereas it was all but unknown in India. For although sanctioned by the scriptures under special circumstances, an odium attached to it, and it hardly came into use, at least in the upper classes of society. In Java we have the famous instance of Ken Angrok or King Rājasa marrying the widow of Tunggul Ametung, the governor of Tumapel. About common people we learn that in an annual gladiatorial combat (to be described later on) in Java the wife of the slain became the prize of the victor.

In general, the position of a woman in Java seems to have been much better than in India, so far at least as the political rights were concerned. Gunapriyā Dharmapatnī ruled in her own rights and in the official records her name was placed before that of her husband. Rājapatnī succeeded Jayanagara, and her eldest daughter acted as regent for her although this daughter had a son. Again, we know that after the death of Vikramavardhana, his daughter Suhitā ascended the throne although she had two brothers.

There does not appear to be any *purdah* system in vogue and the women freely mixed with men. This is evident from literature as well as present-day customs in Bali. Women could choose their own husbands and we find actual reference to *Svayambara* in the case of princess Bhreng Kahuripan. There seems to be no restriction as to the degree of relationship within which marriage relation was prohibited. The case of Aji Jayanagara shows that even marriage with a step-sister was not forbidden.

An old Javanese prose work, Tatva-Ning-Vyavahāra, like Raghunandan's Aṣṭāviṁśati Tattva, seems to lay down rules for society. A Sanskrit śloka describing the origin of the four castes from the forehead, arms, thigh and feet of Brahmā is quoted with an old Javanese translation. It then mentions the classes of food prohibited to the different classes. A list is given of the unclean animals such as dog, mouse, ape, snake, etc. It also deals with the marriage ceremony. How far books of this kind represent the actual state of society, it is difficult to say.

The duties of the four castes are also given in some books of this kind. Others lay down the dates on which it is improper to institute a law-suit or when a husband should approach his wife, etc. (*cf.* Manu III. 45).

It was not the custom in Java to use match-makers in contracting a marriage. Some gold was paid to the relations of the girl and then the marriage took place. In Borneo they sent, as marriage-presents, first the wine made of cocoanut-tree, then areca-nuts and next a finger ring. At last they sent some cotton cloth or weighed out some gold or silver. In Kora or Kala (Malay Peninsula) they gave no other presents than areca-nuts, sometimes as many as two hundred trays.

The details of marriage ceremony in Java may be gathered from the following description.

" When a man marries, he goes first to the house of the bride to conclude the marriage, and three days afterwards he brings his wife home, on which occasion the relations of the bridegroom beat copper drums and gongs, blow on cocoanut shells, beat drums made of bamboo and burn fireworks, whilst a number of men armed with small swords surround them. The bride has her hair hanging loose, the upper part of her body and feet naked ; round her waist a piece of green flowered cloth is fastened ; on her head she wears strings of golden beads, and on the wrists bracelets of gold and silver nicely ornamented.

The relations, friends and neighbours bring *penang* and betel, whilst with garlands of flowers and leaves they adorn a little ship which they carry along with the newly married as a form of congratulation. Arriving at the house they beat drums and gongs and rejoice for several days after which they go away."

Some of the Chinese accounts testify to a very high degree of conjugal love and fidelity. In Hsing-Cha-Sheng-lan occurs the following passage about Ma-yi-tung which has been identified with Banka. " They highly value chastity, and when a husband dies, his wife cuts her air, lacerates her face and does not eat for seven days, sleeping all the time together with the dead body of her husband. Many die during this time, but if one survives after seven days, her relations exhort her to eat ; she may then live but never marries again. On the day that the husband is burned, many wives throw themselves into the fire and die also."

This last custom is also referred to in other Chinese accounts, and, as we have already seen above, has survived in Bali.

Adultery was punished with death both in San-fo-tsi and Borneo.

The Chinese account makes it clear that the civilizing influence of Indian culture did not always penetrate the masses.

Take for example the following description of the Javanese in Yang-Yai Sheng-lan which is also reproduced in the History of the Ming Dynasty. "The natives are very ugly and uncouth ; they go about with uncombed heads and naked feet and believe devoutly in devils. The food of these people is dirty and bad, as for instance snakes, ants and all other kinds of insects and worms which are kept a moment before the fire and then eaten ; the dogs they have in their houses eat and sleep together with them, without their being disgusted at all."

This is evidently the class of people who were civilised by the Hindus. The Chinese account, which belongs to the last period of Hindu culture, shows that a large section of the people was still beyond the pale of Hindu culture and civilization.

Perhaps even the civilized element retained a degree of primitive ferocity such as is described in the same texts. "The temper (of the people of Java) is cruel and hasty ; young and old, high and low, all carry a sword at their side and on the slightest provocation they injure each other." We read in another text: "The men and women of this country take great care of their heads ; if another touches them, or if they get into a quarrel in trading, or if they are drunk and insult each other, they draw their dagger and begin stabbing, thus deciding the question by violence. If one is killed, the other runs away and conceals himself for three days after which time he has no more to account for his opponent's life. When, on the contrary, a murderer is caught on the spot, he is also stabbed to death immediately."

Quite in keeping with this temper was an annual 'Gladiatorial combat[2] which is called by the Chinese "Meeting of Bamboo Spears."

It was an annual gathering attended by the king and the queen. The combatants, armed with bamboo spears and accompanied by their wives or concubines, formed two ranks. At the sound of drum two men advanced with their lances and commenced fighting. After they were engaged three times, they were separated by their wives. If one was killed in the fight the king ordered the victor to pay one gold coin to the relations of the deceased whose wife henceforth followed the victor. The Chinese author justly remarks, " Thus they make a game of a deadly fight."

The same primitive character may also be noted in their dress and food. The chief characteristic of the dress of the people was that both men and women usually kept the upper part of their body naked, and only put something like a modern *sarong* around the lower limbs below the waist. This is definitely recorded about the people of Lang-ya-su, Java, and Borneo. The fact that the custom prevails even to-day in the island of Bali gives an authentic character to the Chinese statement. A woman without any covering for the upper part of the body would be regarded in modern India as a relic of barbarism. But it is only fair to bear in mind that even now the custom prevails among some South Indian tribes and that Indian sculpture as a rule represents female figures without any covering for the upper part of the body.

Rice formed the ordinary article of food, at least in Java. Another Indian characteristic was the chewing of betel. They drank wine made from flowers, cocoanuts (probably palm-tree) *penang* or honey, which were all intoxicating.

The people had various amusements to enjoy their life. Gambling seems to have been widely prevalent. The people of San-fotsi played *pa-kui*, chess or arranged cock-fight, in all cases staking money. Cock-fighting was also a favourite pastime in Java. More innocent amusements were trips to mountains or rivers. We are told about Java: " In the fifth month they go in boats for their amusement and in the tenth month they repair to the mountain to enjoy themselves there. They have mountain ponies which carry them very well, and some go in mountain chairs."

The women of Java had their own modes of enjoyment. "On every fifteenth and sixteenth day of the month, when the moon is full and the night is clear, the native women form themselves into troops of 20 or 30, one woman being the head of them all, and so they go arm in arm to walk in the moonshine; the head woman sings one line of native song and the others afterwards fall in together; they go to the houses of their relations and of rich and high people when they are rewarded with copper cash and such things. This is called "making music in the moonshine."

Music seems to be fairly cultivated all over Malaysia. The History of the Sung Dynasty (960-1279 A.D.) describes the Javanese musical instruments as transversal flute, drums, and wooden boards, and add that the Javanese can also dance. Indeed the modern Javanese music (*gamelan*) and dancing justly enjoy a high reputation and may give us some idea of their past achievements in these directions.

The most important amusement known in Malaysia was of course the *wayang* or shadow-play which still forms one of the most interesting and unique forms of amusement in Java, Bali, Lombok and other places.

Although the term *wayang* is now used for theatre in general it technically means a shadow-play. The essential features of a *wayang* proper are that the actors are represented by shadows of puppets thrown from behind on a white screen, in front of the audience. The puppets are made of leather, generally of buffalo's hide, and painted and gilt with great care. The performer (*dalong*) sits behind the screen under a lamp, and manipulates the puppets so as to suit their actions to the speech which he himself recites from behind on behalf of all the actors. The movements of the puppets are rendered quite easy as they are cut in profile and have loose arms which can be moved by wooden sticks. The *dalong* is, of course, the soul of the whole performance. He not only recites the speeches of all the actors but also repeats verses from the drama illustrating the spirit of the story and adds descriptions necessary to render the action intelligible to the spectators. The music or *gamelan* forms an essential accompaniment of *wayang* and like a band-master the *dalong* gives directions to the musicians seated behind him by means of a small hammer in his left hand. To render the war scenes sufficiently exciting he beats with his right foot two or three metallic plates kept ready for the purpose. Before the performance begins he puts in a cup an offering for the spirits and burns incense.

The most striking thing in a *wayang* is the grotesque form of the puppets of figures which cast shadows on the screen. They are strange distortions of human figures, with an unnaturally prominent nose, grotesque expression of face and a curious disproportion between different limbs.

The *wayang* proper is of two kinds, *wayang purva* and *wayang gedog*. *Wayang purva* is the ancient and the most important one. Its themes are usually derived from the two Indian epics, the Rāmāyaṇa and the Mahābhārata, though they are sometimes mixed up with the Old-Javanese or real Malay-Polynesian myths. Even to-day it is the most popular form of theatre in Java.

The *wayang gedog* was first introduced during the Majapahit period and differs from *wayang purva* mainly in respect of the subjects of play. Raden Panji, the prince of Janggala, is the hero of this later class of *wayang*, the themes of which are based on the stories of his love adventures and consequent fights with other princes. The dress and equipments of the puppets naturally vary to a certain extent in consequence of the difference of the subject-matter, but these are minor matters of detail.

Thus on the whole we find that poetry, drama, music and dance formed the highest classes of amusement, at least in Java, and the spirit of each of these was undoubtedly derived from India.

Lastly we may turn to the final rites of a man, which form such a characteristic feature of every society. As regards the disposal of the dead, burning, throwing into water, and exposure to wilderness for being devoured by birds or dogs seem to be the chief practices. It is said about Dva-pa-tan, usually identified with Bali, that "When one of them dies, they fill his mouth with gold, put golden bracelet on his legs and arms, and after having added camphor oil, camphor baros and other kinds of perfumery, they pile up firewood and burn the corpse." In Kora or Kala (Malaya Peninsula), after the bodies were burnt the ashes were put in a golden jar and sunk into the sea.

In this connection we may refer to the present practice of cremation at Bali. It consists of a series of ceremonies and takes much time and much money. Immediately after death the body is embalmed, *i.e.*, covered successively with spices, coins, clothes, mats and a covering of split bamboo. In this state the body remains for a length of time, until three days before the cremation the corpse is stripped of its coverings and the relatives look upon the dead for the last time. The dead body is then placed on the funeral pyre which is a sort of moving car, consisting of a foundation of bamboo with a superstructure of bamboo or wood, in the form of a pyramid of three to eleven storeys. Of course the structure and its decoration vary with the wealth of the family and are very gorgeous in the case of princes.

The funeral car is then taken to the cremation ground in a long procession, accompanied by music, and also by armed men, in the case of members of a royal family. The articles of daily use and holy water from the sacred places, both Hindu and Buddhist, are carried with the procession.

At the place of cremation the corpse is carried down from the car and placed into the coffin, which stands on a two-storeyed chamber, and has the figure of a lion in the case of reigning princes, a cow in the case of other distinguished persons, and is usually a simple square wooden chest in the case of ordinary men, although even these sometimes use figures, *e. g.*, Gajamina, a monster half-elephant, half-fish. At last after the Padaṇḍa has muttered the sacred texts and sprinkled the holy water on the body, a fire is kindled beneath the coffin. After the corpse is consumed the bones are collected and carried the next day with great state to the sea and thrown into it together with money and offerings.

INDO-EUROPEAN ORIGIN OF SANSKRIT

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SOME of the most important languages, living or dead, known to us are now generally grouped under the designation Indo-European. A great deal of useless controversy has raged over the designation to be attached to this group, but it has never been contested that the languages regarded as belonging to this group are characterised by a large number of common peculiar features. The linguists are prepared to go even one step further and state in categorical terms what in their opinion is the only possible explanation of these common peculiar features in such a large number of languages. They will say that however different these languages may appear to be they are essentially continuations of one and the same idiom under different circumstances, for the existence of which however no direct evidence is available. The cause of this differentiation is to be sought not only in the external aspects of life such as time and climate, it may be inherent also in the subject speaking the language. Even under identical conditions of life two different persons cannot speak the identical language. For language is one of the forms of expression of life, however imperfect in this case, and it reflects the mind of the individual as determined by heredity and modified by experience. The same forms of speech evoked from different persons by the same circumstances symbolise as often as not emotions and sensations altogether different, and where this difference is sufficiently pronounced it may find expression also in the language. It is clear therefore that the hypothetical original idiom from which the various Indo-European dialects are supposed to have originated, cannot but be a fiction. In fact neither is it claimed by modern linguists. The original Indo-European, as this hypothetical language is called, is but a convenient formula to cover an *ensemble* of individual idioms all slightly differing from each other, spoken by the individual members of the ancient Indo-European community. These individual idioms mark the first stage of disintegration of the original Indo-European, and subject to the laws of the growth of languages, which favour the development of certain tendencies into distinct types and make the rest conform to them, they gradually gave rise to the great Indo-European dialects of the historical age. It is proved to-day that definite dialect groups were formed among the ancient Indo-Europeans even before their general dispersal had begun.

The known Indo-European dialects may be conveniently divided into the following groups: (1) Indian (the most ancient Indian language of the Indo-European family being Sanskrit), (2) Iranian, (3) Armenian, (4) Albanian, (5) Slavic, (6) Baltic, (7) Greek, (8) Italic, (9) Celtic, (10) Germanic, to which now must be added (11) Tocharian and (12) Hittite. All these languages are marked by certain common characteristics which distinguish them from the other languages of the world. But already at the dawn of history the difference between them was very great, and some of these languages had changed so much that even for the modern linguist it was not easy to recognise their Indo-European character. The entire science of Comparative Grammar of the Indo-European languages has grown out of the study of the points of difference and similarity existing between them, in the light of which the history and development of every individual dialect is to be traced. Such a comparative study is at all possible, however, because although every language changes and develops in its own way, it always follows definite laws. Otherwise it would not have been possible to trace the history and development of any language in the world. Comparison between isolated facts of particular languages would signify little or nothing at all had they not been symbols for entire systems of facts in these respective languages. Thus the parallelism between Skt. *ábharan* and Gr. *épheron* would have remained a mere linguistic curio without any scientific value if it could not be proved that every point of difference between these two forms is paralleled by a vast number of similar instances in these two languages, or, in other words, that they are due to certain particular tendencies by which these languages are characterised. We know, for instance, that for every Greek *e* Sanskrit has an *a*, and for every Sanskrit *bh* Greek has a *ph*. Once these particular tendencies (or laws) which account for the difference between these two forms are accurately defined it is possible to give an explanation also of their similarity which is much more striking in this case. In other words, it is now possible to postulate the approximate original form which resulted in

Skt. *ábharan* on the one hand and Greek *épheron* on the other, under the influence of the divergent tendencies inherent in these languages. Thus it is customary to say that the original Indo-European prototype of these forms was * *ébheront.*

A large number of similar examples of correspondence between Sanskrit and Greek may be adduced to prove their common origin. In the same way a similar relation can be established between Sanskrit and every one of the other Indo-European dialects. But the correspondence is not equally clear in every case, for the laws of diverging tendencies cannot be defined with the same precision for all the languages, and even in those cases where they can be defined with tolerable precision their normal action is often disturbed by analogy. Moreover, due to contact with foreign peoples, in every Indo-European dialect a large portion of the vocabulary was replaced by foreign loan-words and sometimes the entire phonetic structure of the language was changed. Thus the number of Semitic loan-words in Hittite and modern Persian is actually greater than that of words of Indo-European origin and there is reason to believe that the phonetic structure of Armenian was largely determined by the influence of the neighbouring Caucasian dialects, which however left its grammatical structure untouched. It is impossible to say whether the consonant shift of the Germanic languages is due to a similar cause, but it can be hardly doubted that the rise of the cerebral series in Sanskrit was possible only because of contact with Munda and Dravidian languages (we will have occasion to speak at greater length on this controversial point).

In almost all the modern Indo-European dialects the accent has become predominantly expiratory to-day, although it is quite certain that the original Indo-European accent was predominantly musical. This fundamental change in the nature of accent had far-reaching effects on the development of Indo-European dialects, for it entailed weakening of vowels in unstressed syllables as in Latin and loss of final syllables as in Germanic and Celtic. Herein also lies one of the fundamental differences between Sanskrit and Prākrit. The original Indo-European was a strictly flexional language, so that the sentence in Indo-European dialects was composed of independent units. Every word conveyed not only a complete thought-content but also expressed its relation with other parts of the sentence. But even this, one of the chief characteristics of the original Indo-European, is gradually disappearing from the modern Indo-European dialects, and modern English or Persian is more isolating than flexional in character. For in them the inter-relation between different parts of the sentence is expressed not by flexional endings but by position and particles.

Due to all these and various other multifarious causes every one of the Indo-European dialects has changed almost beyond recognition, and it is possible to establish their common origin to-day only with the help of the science of Comparative Grammar. Already at the dawn of history the process of divergence had advanced so far that the civilised peoples of those days speaking Indo-European dialects, although in constant contact with each other, never suspected that their respective languages are derived from one original idiom. Eminent Greek savants and politicians lived at the Persian Court, many of them had even mastered the Persian language, but to all of them it was merely a barbaric speech. Yet, even across the great gulf of time and space, every Indo-European dialect has retained many essential features of the original Indo-European in phonetic structure, morphology, syntax and vocabulary, and none more than Sanskrit.

Perhaps the most characteristic feature of Indo-European phonetics is its three series of gutturals. The gutturals in our own dialect too are far from homogeneous in character, for the *k* in *ki*, *ka* and *ku* is fundamentally different in each case. The *k* in *ki* is very much like *ch* and in *ku* it is hardly distinguishable from the sound *kw*. The *k* in *ka* holds an intermediate position. The closure takes place in each case at a different place: in *ki* on the front part of the palate, in *ka* on the soft palate (velum) and in *ku* still lower on the velum with a concomitant rounding of the lips. According to these organs of articulation these gutturals are called palatal, velar and labio-velar respectively, and three different signs are used in Comparative Grammar to indicate them, *viz.*, $\hat{k}$,q and $q^{u}_{\wedge}$. In our own dialect, as usually in all other languages, the character of the guttural is largely determined by the following vowel. It will be palatal when it is followed by a palatal vowel like *i* or *e*, and it will be velar when it is followed by a lower vowel like *a* or *u*. But the special feature of the original Indo-European consists in that it seems to have allowed gutturals of every kind in every position irrespective of the following vowel. This is what is meant when it is said that the original Indo-European possessed three series of gutturals. Thus it appears that our

Indo-European forefathers could easily pronounce a labio-velar $q^{u}_{\wedge}$ even when the following vowel was *i* or *e* and a palatal $\hat{k}$ even when it was followed by *o* or *u*. Their linguistic descendants all over the world find it however very difficult to-day to pronounce such sound-combinations.

The three series of gutturals postulated for the original Indo-European cannot however be found in any Indo-European dialect known to us. The pure velars have proved to be a very unstable element in the Indo-European guttural system, for in one section of these dialects they have been completely merged in the palatals, and in another with the labio-velars. The treatment of the Indo-European palatal is singularly different in these two sections. In one group it remains a true occlusive but in the other it becomes a spirantic sibilant. Thus the original Indo-European word for 'hundred' was **k̂m̥tóm*, with an initial palatal occlusive. But the form derived from it in Sanskrit is *śatám*, in Avestan *satəm*, in Old Church Slavic *suto*, in Lithuanian *szimtas*, etc.,—each beginning with a sibilant. On the other hand, in another group of Indo-European dialects the word for 'hundred' begins with a guttural occlusive, *cf.* Greek *hekatón*, Latin *centum*, Old Irish *cét*, Tocharian *kant*, etc. The Indo-European dialects are therefore divided into two distinct groups so far as the treatment of the original palatal series is concerned. For the sake of convenience the first group is called *Satəm* and the second *Centum* after the words for 'hundred' in Avestan and Latin respectively. In the *Satəm* group the pure velars coincide with the labiovelars and in the *Centum* group they coincide with the palatals.[1] The question now naturally arises, how to know where we have to do with a pure velar if there is no direct independent evidence about its existence in any known Indo-European dialect. Thus if a word occurs only in the *Satəm* languages, such as Skt. *kr̥ṣṇá*, O. Ch. Sl. *crinu*, etc., it is impossible to say whether the initial consonant was a pure velar or a labio-velar, and in the case of words occurring only in the *Centum* languages, such as Gr. *kephaltḗ′*, O. H. G. *gebal*, etc., it is impossible to say whether the initial consonant was a palatal or a pure velar. But an original pure velar can be easily detected by the process of elimination if the word concerned occurs both in the *Centum* and the *Satəm* groups. In fact, if a word shows a pure velar both in its *Satəm* and *Centum* forms a pure velar may be postulated also for its original Indo-European form. If palatal, it would have become a sibilant in the *Satəm* languages, and if labio-velar, of the *Centum* languages in Greek, it would have become a dental or a labial (*cf.* Gr. *téttares*: Lith. *keturì* and Gr. *poinḗ*: Av. *kaēnā*) and in Latin and Germanic it would have been pronounced with a rounding of the lips (*cf.* Latin *quis*, Goth. *hwis*: Skt. *na-kís*). Thus forms like Skt. *kravís*, Gr. *kréas*, Lat. *cruor*, etc., prove that the initial consonant in the original Indo-European form of the word was a pure velar.[1] Only in those cases where the guttural in question is followed by *u* is it impossible to determine its original character even though the word containing it occurs both in *Satəm* and *Centum* languages, for an original labio-velar followed by *u* is pronounced without the rounding of lips even in the *Centum* languages (in the *Satəm* languages the original labio-velar was under no circumstances pronounced with the rounding of lips). In Skt. *kū'pa*, Gr. *kúpē*, Lat. *cūpa*, for instance, it is impossible to say whether the initial guttural was originally a velar or a labio-velar. Thus, unusual though it may appear, three different types of gutturals, irrespective of the vowels following them, seem to have actually existed in the original Indo-European, and the colourful history of their later development can be followed in no other single Indo-European dialect better than in Sanskrit. On the other hand we shall see that the various subtle phonetic phenomena concealed behind the familiar forms of Sanskrit gutturals and palatals can be discovered only with the help of other Indo-European dialects.

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[1] Some eminent linguists are inclined to doubt the independent existence of pure velars in the original Indo-European. Without ignoring this possibility we shall here adhere to the usual terminology.

Another peculiar feature of the Indo-European sound system is its four categories of occlusives, namely surd, surd aspirate, sonant and sonant aspirate. Every series of occlusives,—guttural, dental or labial,—was composed of four distinct sounds of the above description. The entire system of Indo-European occlusives, may therefore be tabulated in the following way:—

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[1] It must be admitted however that the special character of the sounds in the neighbourhood of the pure velar in this and a few other instances considerably weakens the argument for its independent existence in the original Indo-European.

		Surd.	Surd asp.	Son.	Son. asp.
Gutturals		k̂	k̂h	ĝ	ĝh
		q	qh	g	gh
		$q^{u}_{\wedge}$	$q^{u}_{\wedge}h$	$g^{u}_{\wedge}$	$g^{u}h$
Dentals		t	th	d	dh
Labials		p	ph	b	bh

All these various sounds occurred with very different frequency in the original Indo-European. The sonant aspirates, for instance, were much more frequent than the surd aspirates or the pure sonants. It is therefore surprising to see that Sanskrit is the only Indo-European dialect which has preserved these original sonant aspirates (in the modern Indo-Aryan dialects they have become more or less spirantic along with the surd aspirates). In the other dialects they have either become surd aspirates as in Greek, or pure sonants as in Iranian, Germanic and the Balto-Slavic languages, or various spirantic sounds have been developed out of them as in Latin and Celtic. Thus to Skt. *bhárāmi* corresponds Gr. *phérō*, Goth. *baíro* and Lat. *fero*. The original sonant aspirate is not always quite apparent from the corresponding forms in the Indo-European dialects, for in Sanskrit and Greek, the only two languages which have preserved the original aspiration, two aspirates are never allowed either in one and the same syllable, or at the beginning of two successive syllables in the same word. In all such cases one of the two aspirates, generally the preceding one, is changed into a pure surd or sonant, as the case may be, through dissimilation. Thus the original form of the Sanskrit root *dah-* was *dhagh-*, with two sonant aspirates, which however never appear together in any flexional form of this root. Generally the initial consonant drops its aspiration in favour of that of the final [*cf. dáh-a-ti, dah-yá-te*, etc.) and that is how the ancient Indian grammarians were led to believe that the real form of the root is *dah-*. But whenever the final sonant aspirate is compelled to drop its aspiration, the initial consonant at once avails itself of the opportunity and appears in its original aspirated form (*cf. á-dhāk, á-dhāk-ṣ-īt*, etc.). There are some exceptions to this rule in the older language in the case of flexional endings with aspirates (*cf. da-dhá-the*, *dhe-hí*, etc.), but they are mostly due to analogy (thus the irregular form *da-dhá-the* is visibly due to the analogical influence of *da-dhá-te*) or are purposely resorted to for the sake of obtaining clear and unambiguous forms (thus the regular form of *dhā-* in 2. sg. Impv. act. ought to have been * *de-hí* and not *dhe- hí*, but then it could not have been distinguished from the corresponding form of *dā*]. Very remarkable however is the case of nominal flexional endings with *bh* in whose case the law of dissimilation of aspirates is never observed (forms like *bhūbhyám, dhī-bhís, asthá-bhyas* are quite normal, perhaps because these endings were joined to the stem at a later date. It is to be noticed that in the Padapāṭha these endings are regularly separated from the stem. Now the same law of dissimilation of aspirates is found also in Greek. The original stem form of the word for hair in Greek was *thrich-*, but the two aspirates alternate with each other in the various flexional forms of this stem, *cf. thríx* but *trichós*. The verb *échō* is etymologically connected with Skt. *sah-* and therefore the initial vowel should have had *spiritus asper*. That it shows *spiritus lenis* instead is due to the fact that it is followed by the aspirate *ch*. But whenever this *ch* drops its aspiration on account of combination with *s* the initial vowel shows *spiritus asper, cf. héxō*. As in Sanskrit, so in Greek too, the action of this law is sometimes disturbed through analogy, *cf. sóthē-thi* instead of **sótē-thi* through the influence of forms like *sōthétō*, etc. Due to the effect of this law in Sanskrit and Greek the same original root sometimes assumes very different forms in these two languages. Thus the Indo-European root *bheudh-* has given rise to forms like *bódh-a-ti, búdh-ya-te*, etc., in Sanskrit (root *budh-, cf.* however *bhot-syá-ti*), but in Greek the corresponding forms are *peúth-o-mai, punth-á-no-mai*, etc. In the same way the Indo-European root *bhendh-* has given rise to Sanskrit *badh-ná-mi, ba-bándh-a*, etc. (root *bandh-, cf.* however *bhant-syá-ti*), but in Greek it appears in the form *penth-* in *pentherós* 'father-in-law' (*cf. bandhu* 'relation' in Sanskrit, derived from the same root). In Latin it has assumed the form *fend-* (*cf. of-fend-ix*) and in Germanic the vowel *e* further became *i* before the covered nasal and gave rise to the corresponding Germanic root *bind-*.

It will appear from above that the Indo-European consonant system was very faithfully preserved in Sanskrit, but the Indo-European vowel-system was completely changed in it. Yet even in this respect Sanskrit has preserved some archaic features for which we look in vain in the other dialects. A peculiar feature of the Indo-European vowel-system is its syllabic liquids. Excepting in some Slavic dialects these syllabic liquids have been given up in all other Indo-European languages, but syllabic *r* (*ṛ*) is quite common in Sanskrit and the syllabic *l* (*ḷ*) occurs at least in the root *kḷp-*. The quantity of Avestan vowels being very uncertain the existence of long diphthongs in the original Indo-European could not have been proved without the help of Sanskrit. All Indo-European short diphthongs have become monophthongs in Sanskrit, thus, for instance, I.-E.* *ei-ti*, Lith. *eĩti* but Skt. *é-ti*; I.-E.**bheudh-e-ti*, Gr. *peúth-o-mai* but Skt. *bódh-a-ti*. Indo-European long diphthongs however are still real diphthongs in Sanskrit, but they have retained their original character only by sacrificing the length of their first components. Thus Sanskrit goes with all the other dialects in making the long diphthongs short, but on account of its differential treatment of the short diphthongs it betrays the existence of long diphthongs in the original Indo-European. That all Sanskrit diphthongs were originally long is proved by the fact that *ai au* before a consonant often corresponds to *āy āv* before a vowel, *cf. gaú-s*: *gáv-am*, *náu-bhís*: *náv-am*, etc.,and whenever a final diphthong is dissolved through sandhi its first component is observed to be invariably long. Yet it is quite certain that already in the earliest Sanskrit these diphthongs had become short, for the RV. shows forms like *praíṣayúr* (RV. I, 120, 5) composed of *prá* and *iṣayúr*, and from the data of the Prātiśākhyas it is clear that there was a strong tendency to pronounce the diphthong *ai* as *ayi*. From the standpoint of Sanskrit it is therefore incorrect and often misleading to transcribe Sanskrit diphthongs by *āi āu* as is done by many Sanskritists even to this day. Moreover, such a historical system of transcription would demand *ei eu* in the place of Sanskrit *e o*.

Passing on to Indo-European morphology we shall see that in this field too Sanskrit continues the old Indo-European tradition more faithfully than any other Indo-European dialect, but we shall also see that most of the various forms in Sanskrit cannot be fully comprehended without comparison with other dialects. The Indo-European system of nominal flexion expressed, firstly, the relation between the substantive and the verb, or, more rarely, that between one substantive and another (*e.g.* in genitive), and secondly, the numerical quality of the substantive in question. Thus from the first point of view the flexional forms can be divided into eight groups of so-called *cases*, namely nominative, accusative, instrumental, dative, ablative, genitive, locative and vocative (in the order followed in Sanskrit), and from the second into the three *numbers*—singular, dual and plural. Sanskrit alone has preserved intact all these eight cases and three numbers, in all the other dialects the highly complex Indo-European system of nominal flexion has been variously simplified. For the eight different cases Sanskrit has, however, only three different forms in the dual (one for nom., acc. and voc., one for instr., dat. and abl., and one for gen. and loc.). This shows that even in Sanskrit the dual was subjected to that process of simplification which resulted in its complete disappearance from many of the Indo-European dialects. In Latin, for instance, the dual does not exist at all as a grammatical category, and in Greek declension only two forms are met with in the dual. In Lithuanian and Old Church Slavic too the variety of forms in dual is considerably restricted, and in Gothic it is to be found only in the pronominal declension. The same tendency towards simplification may be observed also in the use of cases. Leaving the vocative out of consideration, Sanskrit has the full set of seven distinct cases, Lithuanian and Old Church Slavic six, Latin five, Greek and Gothic only four. The functions of the original seven cases were thus distributed among much fewer ones in the various other dialects and in the process even the case-suffixes had to be transferred from one case to another. Thus though the ablative singular ending of *e/o*-stems in Latin is derived from the corresponding ending in the original Indo-European, the ablative plural ending *īs* is but the continuation of the I.-E. Instr. plur. ending *-ois*. And it is well known that the Latin ablative combines in itself also the function of the original instrumental. But though in Latin the ablative holds such an important position it is to be noted that excepting in it and Sanskrit it has survived in no other language. In fact even in the original Indo-European the formal existence of the ablative as an independent case was rather precarious. In dual and plural it was never distinguished from the dative, and in singular it was distinguished from the genitive only in the case of *e/o*-stems.

In the Indo-European system of declension the accent was sometimes on the stem and sometimes on the ending. The stem shows a fuller form where it bore the accent in the original Indo-European, though it may have shifted position in the known Indo-European dialects, and it shows a reduced form where the original accent stood on the ending. In the technical language of the science of linguistics these fuller case forms are called strong and the reduced forms are called weak. It is curious to note that the distribution of strong and weak case forms is exactly the same in Sanskrit and Greek—the only two languages in which the subtle action of accent can be best studied. This gradation of stem in the nominal flexion did not escape the eye of Pāṇini who designated the strong forms by the technical term *sarvanāmasthāna*, but understood by it only the first five forms in Sanskrit declension. Modern linguistics would include in this category also the locative (and the vocative) of singular. In the declension of *pitár*, for instance, the stem in the strong forms is *pitar-* (the form *pitá* in nom. sg. is due to a special cause), and in the weak forms it is *pitr-* or *pitṛ-* according as it is followed by a vowel or a consonant. In Greek too the corresponding strong form of this stem is *pater-* and its weak form is *patr-* or *patra-* according to the nature of the following sound. Thus for Skt. strong forms *pitá*, *pitár-au*, *pitár-i* we find in Greek *patér*, *patér-e*, *patér-i* (original loc. become dat. in Greek), and for the Skt. weak form *pitṛ́-ṣu* we have an exact parallel in Gr. *patrá-si*. The original state of things has been greatly disturbed both in Sanskrit and Greek, so that analogous forms do not always correspond to each other in them. Moreover there is reason to believe that in some cases at least the strong form was extended also to other positions already in the original Indo-European.

Coming to the endings themselves, it is necessary only to cast a glance on the corresponding flexional systems of the various Indo-European dialects to be convinced that they are variations of one original prototype. Everywhere we find an *-s* in nom. sg., an *-m* in acc. sg., an *-ōm* in gen. pl., etc. Apart from isolated cases in particular languages there is real difficulty only in conciliating the consonantal endings with *bh* in Sanskrit with the corresponding endings in some of the other dialects. From the standpoint of these endings the Indo-European dialects may be divided into two groups as from the standpoint of Indo-European gutturals, but the groups thus formed do not by any means coincide with each other. The endings in one group of dialects, including Sanskrit, Armenian and Latin, seem to be derived from forms characterised by a *bh* (*cf.* Skt. *-bhyas*: Lat. *-bus*), whereas in another group, including the Balto-Slavic and the Germanic languages, the corresponding endings are characterised by an *m* instead (*cf.* Lith. *-mus*, Old. Ch. Sl. *-mu*, Goth. *-m* in dat. pl.). Thus in each of the *bh* and *m* groups are included both *Centum* and *Satəm* languages. The ending *-phi* or *-phin* in Homeric Greek, which seems to have been used indiscriminately for all cases and numbers, is a precious relic in Greek of the *bh-* endings. Yet however the distinction is not always clear between these two *bh* and *m-* groups, for though O.Ch.Sl. belongs to the *m* group, its *tebja* (2. pron. dat. sg.) exactly corresponds to Latin *tibi*, whose ending is evidently derived from a *bh-* form. Such anomalous forms naturally suggest a probable clue to the original distribution of *bh* and *m-* endings. Perhaps the *bh*-endings were originally associated with pronouns alone and the *m*-endings with the nouns, but later through analogy in certain languages the *bh*-endings were generalised also for the nouns and in others the *m*-endings almost wholly dispossessed the *bh*-endings of their own dominion. Be that as it may, in Sanskrit every *bh*-ending seems to be a combination of *bhi* with some other element:—*bhis* in Instr. pl. seems to be nothing but this *bhi* augmented by an *s* which characterises every plural case form excepting the genitive. In the dual ending *-bhyam*, the same *bhi* is augmented by *am*, certainly connected with the *-am* which plays such an important part in Sanskrit pronominal inflection (*cf.* Lat. *tibi*: Skt. *túbhy-am*, Lat. *mihi*: Skt. *máhy-am*), and in the plural ending *-bhyas* it is augmented by *-a*(*s*). Now if these augment elements are left aside as later adjuncts we get also for Sanskrit, just as in Homeric Greek, an ending *-bhi* which was used indiscriminately for various cases and numbers. Moreover it is to be noticed in this connection that the *bh*-endings in Sanskrit, both in dual and in plural, evince a peculiar tendency to repeat themselves. Various other ' anomalies ' of Sanskrit inflexion would appear to date from the hoary antiquity if the other Indo-European dialects are compared. The ending *-āsas* in nom. pl. of *e*/*o*-stems in Vedic has been for long a puzzle to linguists, but the explanation given by Meillet is now generally accepted. According to M. this double ending was resorted to in Vedic in the case of *e*/*o*-stems in order to make the number of syllables in the nom. pl. of these stems conform to that of similar forms of other stems ; *e*/*o*-stems were always regarded as the norm of Indo-European inflectional stems, but M. proved that *i* and *u*-stems (I.-E. *ei eu* stems) have a better claim to be regarded as such, for the disyllabic *devás* was changed into the trisyllabic *devásas* in analogy with the trisyllabic *áhayas* (from *áhi*). Now it is really surprising that the double ending in the nom. pl. of *e/o*-stems seems to be of Indo-European antiquity, for the Old English form *dómas* (stem. *dóm*) in nom. pl. can be satisfactorily explained in terms of the phonetic laws obtaining in Germanic languages entailing the loss of final syllables, only if it is assumed that the original ending had been a double one.

The most difficult chapter in the Sanskrit grammar is decidedly that on the verb. It is mostly in connection with the verbal system that the ancient Indian grammarians failed to render a faithful account of the language of the Vedas, for they missed the fundamental point that the vast multitude of forms making up the Sanskrit verbal system is divided in the first line according to moods into the forms of indicative, injunctive, subjunctive, optative and imperative. This mistake was also natural, for in the days of Classical Sanskrit, when these grammars were written, the original verbal system had been greatly simplified. But even the Vedic verbal system offers but a very incomplete picture of the original Indo-European verbal system. To begin with, we shall have to be prepared to admit that the Indo-European verbal system was essentially of a non-temporal character, that is to say, every verb form expressed rather the *how* than the *when* of a particular action. Excepting the use of the preverb *e* to indicate past action, which appears as augment in the augment tenses of Sanskrit, Avestan, Armenian and Greek, there was to all appearance nothing in the Indo-European verbal system to express the temporal quality of the action concerned. The perfect stem of a verbal root, for instance, does not signify a past completed action but expresses a certain condition of the subject resulting from a previous action. The perfect form *véda* signifies that the subject has discovered a certain thing and therefore knows it thoroughly. Similarly *dādhāra* from *dhar-* signifies that the subject is on the way to get hold of a certain thing as the result of some previous action. Thus *yát sāyáṃ juhóti rátryai téna dādhāra* signifies "in that he makes offering in the evening he secures (Agni) for the night." There is not the slightest suggestion of a past tense here. The perfect has exactly the same function in Homeric Greek, though in the oldest Latin and Germanic the perfect shows a fully developed temporal meaning. The difference between the present and the aorist too lay originally only in the manner of action and the future was hardly distinguished from the subjunctive, a fact which explains why the future of Latin third and fourth conjugations is derived from the Indo-European subjunctive. From all this it would appear that our Indo-European forefathers had not yet learnt to think beyond the present when the general dispersal of their tribes began. With the growth of civilisation their descendants learnt to discriminate between past, present and future, but to express the new ideas they had at their disposal only the older forms whose function was altogether different. Hence the almost insuperable difficulty in the way of reconstructing anything like a complete picture of the Indo-European verbal system.

Yet what we can infer about it clearly shows that the Indo-European verbal system was fundamentally different from the verbal system of Classical Sanskrit, Greek or any other Indo-European dialect. From the school grammars of these languages, it would appear that the bare mention of a particular root is enough to develop and set forth in all its details the complete verbal system, but a historical study of these languages will soon dispel this idea. It will show that almost every root has its own special features, that by no means are all the roots susceptible of all the voices, moods and tenses, and that according to the manner of action (*aspect*) the root had to assume special forms, though in the later dialects the variety of forms has been greatly simplified. A glance at Whitney's " Roots......" will show that a wide gulf separates the actual language from the language of the grammars. If the above interpretation of the perfect is true, as it is generally considered to be, it must have been originally confined to verbs denoting some sort of continued action, and as the original function of the aorist was to express momentary action as opposed to durative, only verbs of the type *find* (as opposed to *see*) were originally eligible to aorist forms. Due to later confusion it is equally difficult to distinguish between the various original modal and temporal stems. We are familiar with subjunctives with long vowels in Sanskrit and Greek, but traces of short vowel forms at their side are still abundant in these languages both in present and in aorist. Thus we have for present Skt. *kṛṇávat(i)* (ind. *kṛṇóti*) and Homeric *íomen* (ind. *í-men*), and for aorist Skt. *néśat(i)* (ind. *á-naiṣ-am*) and Homeric *teíso-men* (ind. *é-teis-a*). These short vowel subjunctive forms, however, were gradually supplanted by the long vowel ones, evidently because they were less ambiguous from the formantic point of view. Among the temporal stems sometimes the very same form functions in two very different capacities. Thus Skt. *ábhāt* is imperfect, but *ásthāt* is aorist. Again the corresponding Greek forms *éphē* (impf.) and *éstē* (aor.) prove that the line of demarcation between these two categories had been destroyed in this case already in the Indo-European epoch. The perfect stem has been on the whole handed down in its original form, for it was distinguished from the beginning not only by partial reduplication, but also by peculiar personal endings. It is all the more curious to note, therefore, that in most languages the function of the perfect stem has been taken up by other stems,—in Latin and O.Ch.Sl. it has been largely supplanted by the aorist stem.

Of the numerous modal and "temporal" stems of the original Indo-European verbal system the individual Indo-European dialects have retained only very few. In Classical Sanskrit the aggregate of forms comprised in the entire system had become so limited that the Indian grammarians failed even to distinguish properly between the different moods. By a careful study of the Vedic forms and through comparison with other Indo-European dialects, however, much of the older verbal system can be still reconstructed. Thus through comparison can it be detected that Sanskrit has altogether shaken off the thematic ending *ō*- in 1. person sg. just as Latin has done away with the athematic ending *-mi*. In Greek however both forms are living, and English *am* and German *bin* are lingering traces of the ending *-mi* in Germanic.

The science of Comparative Grammar has not yet succeeded in tackling the syntax with the same precision and on an equally broad basis as phonology and morphology. Yet the comparative study of the allied Indo-European dialects has thrown a flood of light on many of the most interesting syntactical peculiarities of Sanskrit. In the RV. several times a singular verb form has been used in connection with a plural neuter substantive. This apparent anomaly could never have been explained without the help of Greek syntax which teaches that the plural neuter substantive shall always take a verb in the singular. Indeed the nom. pl. of neuter was itself often a singular even morphologically. The nom. pl. of *yugám* was *yugá* (*cf.* Gr. *zúga*) which signified a plurality of yokes, not however in the distributive but in the collective sense. The ending in *yugá* is evidently the same as in the nom. sg. of faminine *ā*-stems. In this way the use of singular verb forms in connection with plural neuter substantives receives its natural and obvious explanation. The use of the fem. ending *-ā* to signify a collection of objects is a peculiar characteristic of the Indo-European dialects ; *cf.* Gr. *mēroí*, but *mēra* when the plural has a collective sense, similarly Latin *loci* and *loca*. Enclitic pronouns exhibit a pronounced tendency in Sanskrit to occupy the second place in the sentence, even though it may thus give rise to ambiguity. Thus in *né 'n me 'gnír vaiśvānaró múkhān niṣpadyátai* it may appear that the enclitic *me* is connected with *agní* and that the whole sentence signifies "so that my Agni Vaiśvānara may not fall out of the mouth." In fact however *me* is connected with *múkhāt* and the purport of the sentence is "so that A.V. may not fall out of my mouth." No satisfactory explanation of this astonishing tendency of the enclitics to occupy the second place can be given, but Wackernagel has proved that this peculiarity is shared also by Greek and other Indo-European dialects. The sentence quoted above betrays another syntactical peculiarity of Sanskrit. The verb in the principal sentence generally remains unaccented, but it is accented in the subordinate clause, and the preverb is often detached in the principal sentence but is always compounded in the subordinate clause. Nothing exactly parallel can be pointed out in the other allied dialects but there is ample indication to prove that the tendency to treat the finite verb as enclitic was present already in the original Indo-European. Thus in Greek the verb is unaccented after negations and other adverbs (preverbs including the augment), *cf. oú phēmi, prós labe*, etc. Modern German offers a striking parallel to Sanskrit by assigning not only a special position but also a special accent to the finite verb in the subordinate clause. The Germanic form *sind* is but a later variation of I.-E. **sénti*, but its sonant *d* shows that the form from which it is directly derived must have been accentless.

Lastly also in vocabulary Sanskrit bears the stamp of the original Indo-European. A large number of parallel forms of Sanskrit words in other Indo-European dialects shows that the ground stock of words in each of them must have been essentially identical, though however also from this point of view it may be easily proved that the original Indo-Europeans were split up into different dialect groups. But the parallelism is not confined merely to the external resemblance of certain vocables, it extends also to the special significance attached to them, as is not very often the case. Words generally considered to be synonymous in reality convey, as often as not, very widely different ideas, for every sound-symbol stands for an infinite number of particular shades of meaning. The meaning of a word can therefore be visualised never by a point but by a circle. It is but rarely that two such circles fully coincide with each other, specially when the words concerned belong to different languages. But in the case of Indo-European dialects such coincident circles are not altogether rare. The father was conceived of primarily as the protector by the ancient Indo-Europeans. The word *pitá* (cf. Gr. *patér* etc.) is connected with the root *pā-* 'to protect' and its formal difference from *pātá* 'protector' proves but its hoary antiquity. The highest god of the Indo-European pantheon was therefore called *dyaús pitár*, Gr. *Zeū páter*, Lat. *Jupiter*, etc. The Roman patrician father was in reality the protector not only of his own children but also of his whole clientèle. It is this old Indo-European conception of the father which explains that from the Middle Ages downwards even monks vowed to celibacy are called 'father.' But the father as the begetter also occupied a high place in the imagination of the original Indo-Europeans, for beside *pitá*, etc., we also find words such as Skt. *janitá*, Gr. *genetór*, Lat. *genetrix* etc.,—all signifying 'father.' Even where different vocables are used, the ideas conveyed by them are often identical. It is certain that man was regarded by the ancient Indo-Europeans as the earthly being *par excellence* as opposed to the gods, the celestial beings,—*devá* signifies simply 'celestial.' Thus Lat. *homo*. Goth. *guma*, Lith. *žmuo* are derived from an I.-E. root **ghzem* signifying 'earth,' which has given rise to Skt. *kṣmá* and Gr. *chthón*. An exact semasiological parallel to this group of words may be found in the word *martya* in Classical Sanskrit. In the Vedic language however *mártya* as well as *márta* signifies man as a mortal being. That the Indo-Europeans were familiar also with this conception of man as opposed to gods as immortal beings is proved by Gr. *brotós*. Av. *mašya*, etc. Similarly the conception of the elements of nature as it obtained among the ancient Indo-Europeans is fully reflected on Sanskrit and elucidates the analogous conceptions of the ancient Indians. Both for fire and water we find in the Indo-European dialects one set of words in neuter and another in masculine or feminine. Thus for 'fire' Skt. *agní* (m.) Lat. *ignis* (m.) Lith. *ugnìs* (its fem. gender is of later origin), etc., on the one hand, and Hitt. *pahhur*, Gr. *pūr* German *Feuer* (all neuter), etc., on the other. Water too was sometimes regarded as an animate object as is proved by Skt. *ápaḥ*, Lat.

aqua, Goth. *ahwa* (all fem.), and sometimes as inanimate, *cf*. Skt. *udakám*, Gr. *hū́dōr*, Goth. *watō* (all neuter). An explanation of this curious phenomenon is to be found in the fact that both fire and water were worshipped as something supernatural and also used in their daily life by the ancient Indo-Europeans. *Agní* is the designation of the fire-god but Gr. *pūr* signifies only the kitchen-fire. In the R.V. *ápaḥ* is always used in connection with moving waters, but *udakám* signifies the still, inanimate water whose only characteristic feature is its capacity to make things wet,—hence its connection with *unátti*. It is curious to note that when this originally neuter stem was applied to moving waters an animate gender was attributed to it, *cf*. Lat. *unda* 'wave.'

Thus the Indo-European origin of Sanskrit is unmistakable from whichever point of view it may be considered. What is more, Sanskrit is still an Indo-European dialect in all essential features. Unless Sanskrit is studied in this light as part of a vast system of languages a full comprehension of its forms and structure cannot be possible.

Dacca.

AN ALL-INDIA NOTATION FOR INDIAN MUSIC.

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THE complaint is often made by men who are not very conversant with Indian music, be it Hindustani (Northern) or Carnatic (Southern), that we Indians have not devised a method to write down our music, or if it is written down, it is not universally understandable unless one learns it from the very author who devised the system and that melodies are merely learnt by way of the ear. It is more often said that the notation is not even fully expressive, so that any student can play the music on an instrument off-hand, by merely looking at it; also that the compositions as made by the composer are often changed by the singer in their melodic structure; but these statements are only half truths since this can very well be stated of any system of melodic music or of any notation. The Northern and the Southern systems may have different names for the twelve recognised *svaras* (or notes) within the *sthayi* (octave); but with a little patience one should be able to understand whatever little has been written down of the Indian musical melody. It is only of late within the last fifty years, *within public knowledge* that any attempt has been made to write down the Carnatic music with a certain amount of fair accuracy to denote its melodic structure. Recently also, with the revival of Northern music, Pandit Vishnu Digambar and Mr. Bhatkande had published a large number of musical pieces to propagate it according to a notation devised by them.

One predominant fact, which cannot but strike the student of both the systems of the Hindustani and the Carnatic music, is that there exists certainly a cultural unity in both. The abbreviations for the *svaras* (or notes) *Shadja, Rishaba, Gandhara, Madhyama, Panchama,* *Dhaivata* and *Nishada*, abridged generally as *Sa, Ri, Ga, Ma, Pa, Dha* and *Ni*, स-रि-ग-म-प-ध-नि are in use with reference to Indian music ever since the days of Panini, the Grammarian, where Shadja represents the fundamental pitch or *Adharasruti*, आधारश्रुति of the singer. The subsequent history of the recognition of the flats and sharps, as the European denotes them, in *Ri, Ga, Ma, Dha, Ni*, रि ग म ध नि need not be repeated here. Suffice it to say that after the fretting in hard wax of the *Saravathi Vina* of the South India, or the *Rudra Vina* of the North, the twelve different notes or *svaras* came to be recognised in Indian music. The question before us is whether we can devise an all-India system of notation for the melodies extant through the whole of India, which any one versed in music could understand and subsequently learn either to sing the melody, or play it on a violin or *Vina*, after devoting some little time to it. Very recently the question of adoption of the European notation for the transcription of all Indian melodies was even revived in the Mysore Music Conference, and the adoption of the Western system of staff notation was carried by the casting vote of the President, as the daily papers inform me ; but I, for one, would not adopt for Indian melodies the staff notation of the European system for various reasons, which I shall explain as I proceed with the discussion of the notation, since it is not simply for the purpose of the understanding of our melodies by the European that a notation has to be devised. I can tell you on the authority of an European artist, who has been trying to learn Indian (both Carnatic and Hindustani) songs with reference to dancing, that she found it easier to learn them by the *Sa, Ri, Ga, Ma, Pa, Dha, Ni*, system of India, than by the staff notation with which she was conversant in her earlier years, and this for obvious reasons. When I met, in London, an English author of a well-known book on Indian Music, and when he played before me on the piano a South Indian *Krithi* of Thyagaraja in Raga *Madhyamavathi* (corresponding to the Northern Indian *Sarang* where the *Ni* is flat (to use the European word), the Raga being | *Sa, Ri, Ma, Pa, Ni, Śa Śa Ni Pa Ma Ri Sa,* | the rest of the notes being of the diatonic scale, he immediately changed the scale, that is, he did not play the melody with the *Adharasruti* or fundamental *Sa C*. Therefore the adoption of staff notation is likely to confuse the Indian reader of the melody, for the whole melody is related to the *Adharasruti* and its *Panchama* or the fifth, and there is a further obvious defect, which I shall refer to later.

In this connection, the three systems which have been advocated for the writing down of music with only *Sa, Ri, Ga, Ma, Pa, Dha, Ni,* may be described here. One, is the South Indian system, which has been adopted for the *varnas* (a peculiar type of composition) in the *Gayakapaijatham* of T. Singaracharyulu, a renowned musician of Madras, who published probably the first South Indian musical books, in print in the Telugu language, in the eighties of the last century. The second is Vishnu Digambar's system, where he also follows the *Sa, Ri, Ga, Ma, Pa, Dha, Ni* system in transcribing the music. Mr. Popley in his *Music of India* advocates a modified staff notation with the words *Sa, Ri, Ga, Ma, Pa, Dha, Ni* in English alphabets capital and small, except for *Sa* and *Pa*. As an humble student of the Carnatic system of music for over fifteen years, also of late of the Hindustani system of music, and as one who has transcribed a fair number of songs, including songs from the *Gita Govinda,* as sung in Hindustani music, for an understanding of them, by hearing the mere singing of the songs, bit by bit, twice or thrice, I venture to submit for the consideration of musicians the following scheme, which has, in my opinion, decided advantages for its adoption as an all-India notation.

Firstly, it is essential that the music as well as the *Sa, Ri, Ga, Ma, Pa, Dha, Ni,* should be in the *Devanagari* character of Sanskrit, for the rendering of various melodies throughout the length and breadth of India. Secondly, the adoption of the *Sa, Ri, Ga, Ma, Pa, Dha, Ni* system is advanced, because the combination of the seven notes or *svaras,* either as in threes or fours conveys to us the familiar tone of *spoken words,* and we are able to read the notation of the music *as if it were printed script or language.* Another point is that in the Devanagari character, as in other Indian languages, the letters *Sa, Ri, Ga, Ma, Pa, Dha, Ni* स-रि-ग-म-प-ध-नि can be elongated simply in the same way as ordinary consonants in writing as सा-री-गा-मा-पा-धा-नी. If स represents one sub-unit of time, then सा will represent two sub-units of time. Further elongations can be denoted by the suffix of a comma thus (,) for each sub-unit, or the fourth of a *mātrā* of time.

The essential features of a notation must embrace the following factors: (1) Easy printing, (2) symbols to present the unit of time stayed on in each *swara,* (3) the *Sthayi* (octave) to which the notes belong and (4) the distinction between the flats and sharps so as to be easily distinguishable. With that view, it is necessary to adopt the following symbols.

All melodies sung in Indian music, I find generally, have fairly a gamut of two octaves only, commencing from the lower *Pa* or *Ma*, and passing through the middle octave and rising up to a higher *Pa*, in relation to the *Adhara Shadja* of the singer. The middle octave needs no differentiation. *Swaras* of the lower octave may be distinguished by putting a dot below them, and of the higher octave, by the insertion of a dot above. Thus is of lower octave and सं is of higher octave.

The time effect may be represented thus. Each melodic piece is seen to run, in South Indian music especially, in cycles of a definite number of *mātrās* of time, which may be 4, 5, 6, or 7, or double these numbers as 8, 10, 12, 14 and so on. The *mātrā* may be defined to be a unit of time. The South Indian writes down the music for, say, eight *mātrās*, by giving four sub-units to each *mātrā* so that the musical cycle is written down in 32 sub-units. Similarly, for 14 *mātrās* of time the music would be written down in 56 sub-units. Where a further division is necessary, a bar thus (——) over the notes, each of which runs in half the sub-unit of time, may be placed so that, though it is written down according to the sub-units, it can be understood to run with double pace. A double bar (══) may be used to represent a quarter of the sub-unit.

Each *rāga* has a scale in which seven or more of the selected notes are largely employed, and the South Indian generally writes down this scale or *Mela Raga* at the top of the piece ; and from which he recognises whether a particular note is flat or sharp in the music. It may be as well to adopt a sign to show the accidental *svaras* as they occur, instead of simply mentioning in a footnote, where and in what combinations the accidental note comes, which is either sharper or flatter than that of the scale in which the particular melody is composed. In the Hindustani system of music, there are perhaps rarely occasions in which the *Ri* and *Ga* or *Dha* and *Ni* nomenclature is used for two notes within a *semitone* of each other, *i.e.*, where *Ri* and *Ga* or *Dha* and *Ni* are found as of two adjacent frets of the *Vina* between *Sa* and *Pa* or *Pa* and *Sa* respectively. It would perhaps be better therefore for the Hindustani system to simply have no symbols for the *Suddha* (or *Bilaval*) scale of Northern India, corresponding to the diatonic scale of the European, and using symbols b and ‡ for flat and sharp of the *svaras* of above scale, to be printed just above the *svara*. It is, of course, understood that these twelve *svaras* are used in relation to the *Adharasruti* of the vocalist, or of the instrumental player and there is no effort at changing the *Adharasruti*.

The twelve frets of the *Vina* on Shadaja string for Hindustani music may be shown thus

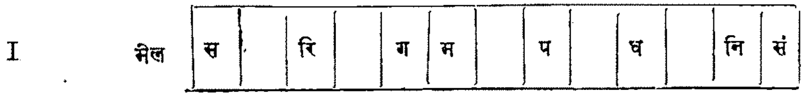
b b ‡ b b
स रि रि ग ग म म प ध ध नि नि

Then, there is the intonation of the note, by which I mean the peculiar way in which the *svara* commences, as it were, from a certain pitch rising to where it rests. Mr. Bhatkande has recommended the insertion, in brackets, of the *svara*, from which it develops into the *svara* in the music, just at the left-hand top corner of the latter. This is also very essential for the proper grasp of the melodic concept. The transcription of music ought to show the position at which we end the music ; for instance, in the South Indian melodies, in the *kritis* (a type of melodic composition) of various composers there are three parts, the *pallavi*, the *anupallavi* and the *charana*. There is an elaboration in the *pallavi*, and after the elaboration, we stop with a certain sentence of the *pallavi*. This sentence of the *pallavi* is repeated finally even after the *anupallavi* is sung, and again after the *charana* is sung. The transcription of music should exactly show which is the ending piece of each of these portions of the melodic piece.

In some cases, the *Adharasruti* is changed by us in Indian melody after a certain period of singing, as when the voice gets tired; when instead of the *Sa*, *Pa*, it becomes *Ma*, *Sa*, so as to enable the voice to reach certain higher or lower pitches. In the case of *Ma*, *Sa*, the *Adharasruti Ma* is felt to be the *Adhara Shadaja* and *Sa* is to be *Panchama* by the songster, but it is better to denote, on the melody itself, whether the music will be sung in the *Panchamasruti*, as we in the South call it, or the *Madhyamasruti*, as these two systems of *Adharasruti* are designated.

It is also perhaps advisable to note by numbers 1, 2, 3, 4, 5, 6, 7, 8 etc., the points where *mātrās* begin. In South India, the '*sam*' in rhythm, as defined in Northern Indian music, is perhaps not definitely mentioned, but we are told where the accents fall. For instance in cycles of 8 *mātrās*, the accent falls on the first, the fifth and the seventh *mātrās*, whereas in a cycle of six *mātrās*, the accent falls on the first and the third while the fifth is unaspirate. In the Hindustani music which I have taken down, I have used these principles to show exactly where I have felt the accent falling in the various rhythmic movements, as I find the similar number of *mātrās*, as are current in South Indian music, are actually found in Hindustani music also. I shall make clear the system of notation, by giving a few lines of music in the *Sa, Ri, Ga, Ma, Pa, Dha, Ni* notation, of two or three cycles of a couple of melodies to illustrate the features of the South Indian method of writing them, as it differs from Vishnu Digambar's system. In giving the South Indian pieces, I am following what has been followed for about half a century and even used in the present day, in a journal, *Sangithābhimani,* published in Tamil, by an amateur musician at Madras, and I also give a few lines of a Hindustani song from Jayadeva's *Gita Govinda,* as taken down by me when sung, that is, set to music, by Mr. Purohit, a pupil of Vishnu Digambar.

CARNATIC MUSIC.



A line from *Pallavi*

राग शांकरा भरण, ताल 8 *mātrās*

1 | 5 | 7 |
पा मा पा, म गा, म पा, म म ग ग रि | रि ग रि स॑सा सनि | सा री, ग म | Notation

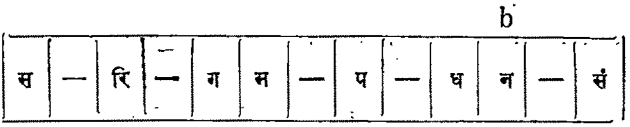
मरि या———————————द· | गा———————————॰——दु र | Words

A line from *Ahupallavi:*

1 2 .3 4 . | 5 6 . . | 7. . . . 8 | 1
,, धनि सनि सा ,, धनि सनि सा | ,, निसा रि री | सारि स नि स धा सनि | , प
कह या- क रा वा - रि नि वी- रि नी- |

The last two sub-*mātrās* carry us to the next line.

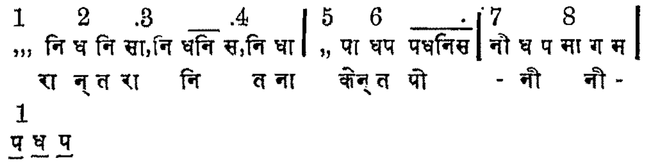
II. मेल



नि is flat throughout the melody. Hence no sign is given.

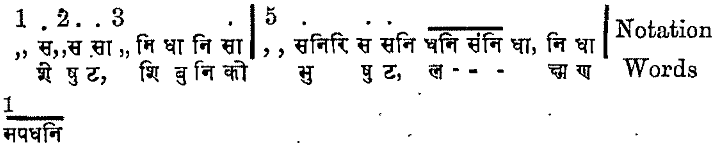
A line from *Pallavi*

Raga Harikambodhi, 8 *mātrās*.


1 2 .3 .4 5 6 . 7 8
,,, नि ध नि सा,नि धनि स,नि धा ,, पा धप पधनिस नी ध प मा ग म
रा न् त रा नि त ना केन् त पो - नी नी -
1
प ध प

The last three sub-units of the 2nd line, are used when repeating the 1st line and to carry us also to the next line.

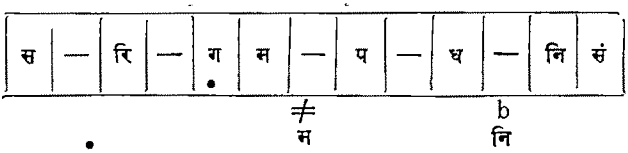
A line from *Charana*.


1 . 2 . . 3 . 5 . . .
,, स,,स सा ,, मि धा नि सा , , सनिरि स सनि धनि संनि धा, नि धा
श्री षु ट, शि वु नि को भु षु ट, ल - - - क्ष ण
Notation
Words
1
मपधनि

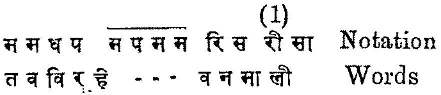
The last two sub-units of 2nd line are used for carrying to the next line.

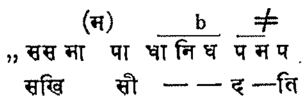
HINDUSTANI MUSIC.

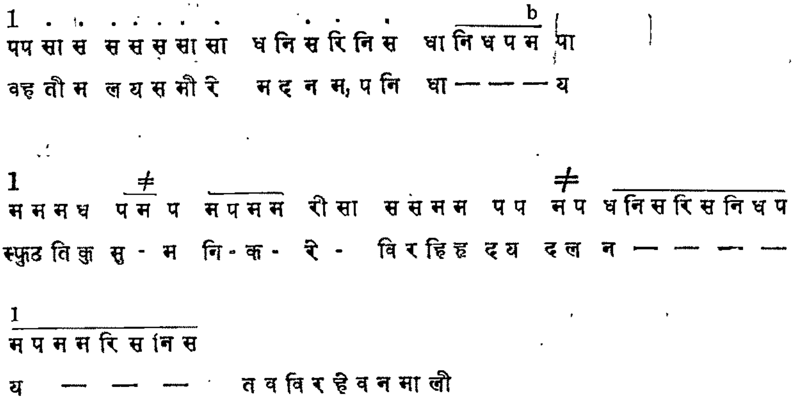
I. राग—केदार्


स — रि — ग म — प — ध — नि सं
≠
म
b
नि

ताल् 12 *mātrās*:—an occasional use of $\overset{\neq}{\text{म}}$ and $\overset{b}{\text{नि}}$:—ग is वर्ज्य *varjya*.

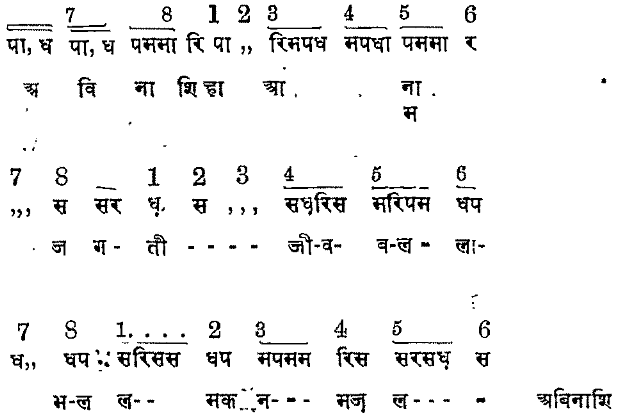

(1)
म म ध प म प म म रि स री सा
त व वि र हे - - - व न मा ली
Notation
Words


(म) b ≠
,, सस मा पा धा नि ध प म प
सखि सी — — द —ति


1
पप सा स स स स सा सा ध नि स रि नि स धा नि ध प म पा
वह ती म लय समीरे मदन म, प नि धा — — — य
1
म म म ध प म प म प म म री सा स स म म प प म प ध नि स रि स नि ध प
स्फुट ति कु सु - म नि - क - रे - वि र हि हृ दय द ल न — — — —
1
म प म म रि स नि स
य — — — त व वि र हे व न मा ली

II. Same scale as above :—

राग—दुर्गा ग and नि—वर्ज्य. 8 *mātrās*


7 8 1 2 3 4 5 6
पा, ध पा, ध पमसा रि पा ,, रिमपध मपधा पमसा र
अ वि ना शि हा आ ना म
7 8 1 2 3 4 5 6
,,, स सर ध स ,,, सधरिस मरिपम धप
ज ग - ती - - - - जी-व- व-ल - ला-
7 8 1.... 2 3 4 5 6
ध,, धप सरिसस धप मपमम रिस सरसध स
भ-ल ल- - मक न- - - मज ल - - - - अविनाशि

It will be seen from the comparison of the South Indian music notation with the Hindustani music notation, as published by Vishnu Digambar, that there are certain improvements in the *former*:—(1) The printing adopted by Vishnu Digambar in three lines to represent the three octaves has been done away with. (2) To definitely mark and to give a distinctive sign for each unit and its divisions of time, such as twice the *mātrā*, one *mātrā*, a half, one-fourth, one-eighth and one-sixteenth of the *mātrā*, has been avoided. In the system advocated by me we are able to read, as I have already said, the *svaras* of the music as if it were a language. The one peculiar deficiency, which must be remedied in the Southern notation, is the addition of what I shall call '*anu-svaras*' अनुस्वर to describe the intonation. The South Indian has his concepts of *Raga* so clearly defined by hearing, and in the learning of the technique of the movements, that is, deflections of the strings across the frets of *Vina*, or of the slight touches of the higher notes on the violin, that he does not feel it essential to denote the so-called *anusvaras*, considered necessary by Mr. Bhatkande in his notation. This *anusvara* for each *svara*, either at commencement or end, seems to me to be very necessary in the case of Hindustani music, and it is expected that those who undertake the publication of Hindustani melodies will solve this question more thoroughly than I am capable of doing.

There is one other matter I should like to refer to, in regard to the indication of direction of the bow in violin play, considered necessary in European music, corresponding to a fresh plucking of the string on *Vina*. I have noticed that, generally, the direction of the bow of the violin changes, or a fresh plucking of the string is made, only when a fresh 'consonant' in the musical piece comes in. During the prolongation of vowel sounds, even when attendant with rising or falling in pitch, there is no change in the direction of the bow of the violin, as the sound of the string is kept up by the bowing, nor is a fresh plucking of the string, in the case of the *Vina*, necessary unless the sound happens to die out. The following might also interest the reader, as to the adequacy, or otherwise, of the notation. During my European tour, when I handed the two melodic pieces, written down in this very notation except that I substituted for *Sa, Ri, Ga, Ma, Pa, Dha, Ni*, *C. D. E. F. G. A. B.* to two persons, one a conductor of an Orchestra in London (who was something of a violin-player) and also to a vocalist singer whom I met in the Oriental Institute at Paris (who was something of a Piano-player), they after listening to my violin play, about a couple of times, of these melodies, and by subsequent transcriptions of the pieces to the staff notation, because they were more familiar with that method of reading the music, were able to play the melodies fairly well, of course without the embellishments which an Indian is capable of producing. They have affirmed to me that for melodic music, the notation, as I have adopted, is fairly sufficient for an understanding of the music. Of course, the soul of the music cannot come in, until what may be termed the *Ragabhava* रागभाव of each *raga* is completely assimilated and understood. It is here that the quarter-tones (as the English term it), meaning thereby a slight rise or fall in the pitch of these 12 *svaras*, comes in, and the proper grasp of the melodic structure, alone can give the correct quarter-tones. The adoption of the staff notation of the European music will, in my opinion, tear up our musical heritage to the very roots, and it would be analogous to the printing of English books with a phonetic spelling, forgetting all associations and origins of words Besides the *Sa, Ri, Ga, Ma, Pa, Dha, Ni,* as pronounced in *svara*-singing, both in Northern and Southern India, have given a distinct impress to the melodic art. As in *svara*-singing quarter-tones are used, the structure of every melody in every *raga* will not be disturbed if the *Sa, Ri, Ga, Ma, Pa, Dha, Ni* have continued to be used, and I believe I have quoted sufficient evidence to show that we should not give up this age-long heritage of expression in *Sa, Ri, Ga, Ma, Pa, Dha, Ni* of our music.

Bombay.

of the industrial system of England, and was thus directly cutting away at the roots of the social system over which the quarrel was raging.

THE DEFEATISTS AND THE CONSERVATIVES

At first there was a frank sense of surrender and Indians of all classes suffered from a feeling of inferiority with reference to English culture. This led to the spread of Christian influence among educated Bengalis during the second and third decades of the 19th century, just at it had done among the Mundas. The converts, as well as many of those who came under their influence, not only extolled the religion as well as the civilization of the west, but also thought that the natural course for India was to forsake her ancient culture and adopt modern European civilization in place of the old one. Europeans were looked upon as superior not only in mental but even in physical prowess, and this led to an interesting attitude towards them as proved by the following facts. In a newspaper published on 22nd January, 1825,[1] we find a gentleman denouncing the wearing of European clothes by Indians on the plea that it would lead to considerable scandal in society if a man in European habits were seen entering the zenana of a household. Marriage between European men and Indian women was looked upon with abhorrence, and the issue of such unions were considered as belonging to very low castes.[2] Food cooked or touched by Europeans was similarly tabooed, and thus any possibility of social intercourse between the two communities was rendered impossible. The inferiority complex of the Indians created a feeling of mental subservience as well as of physical aversion with respect to Europeans at the same time. No doubt this was partly the natural feeling of a conquered nation towards the conquerors, but it is also probable that an undercurrent of sexual abhorrence was mixed up with it and added a certain amount of bitterness to the rules of taboo. That, in itself, was another expression of inferiority complex.

As a reaction against this, a conservative tendency slowly appeared in Bengal. At first it manifested itself among the more prosperous sections of the educated class, those who had not been lain low by British domination ; but later on, it gained in volume and drew its support from poor to poorer sections of the population. Due to this conservative tendency, the attention of the nation was, at first, directed towards the literature and culture of the past. Two new encyclopædias were compiled in Sanskrit about this time so as to render the old culture of the land more familiar to the public. These were the Sabdakalpadrumah of Raja Radhakanta Deb (1784-1867) and the Vachaspatya Abhidhana of Taranath Tarkavachaspati (1812-1885). The Ramayana and the Mahabharata were, later on, translated for the same reason, while the Puranas as well as the Samhitas were also similarly treated. Through these activities, the nation not only tried to fortify itself against its own sense of cultural inferiority, but also unconsciously prepared the way for a discovery of its own soul before it could make that knowledge a starting point for fresh advance.

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[1] Brajendranath Banerji, *Sangbadpatray Sekaler Katha*, Vol. I, p. 86, also Vol. II, p. 170.

[2] *Ibid*, Vol. II, p. 185.

But the movement of defending the ancient culture, which grew from national self-respect, was sometimes carried to excess as we shall presently see. Students, who had lately been reading the scientific literature of the west tried to read a ' scientific ' meaning into every element of Hindu ceremonial practice. Ancient literature was hunted for proofs of the existence of fire-arms, balloons and the like.. The ideal of renunciation was also glorified to the point of absurdity. Its purpose was forgotten and it was praised for its own sake. This was done because Europe, all the while, stood for a material enrichment of life.[1]

It is interesting to observe that in these very attempts to defend Hinduism, its champions paid unconscious homage to the west. According to them, Hindu culture was great because ancient Hindu scientists had discovered the atom or had invented the balloon, fire-arms or certain principles of hygiene. It was thus still a surrender of values to the west. The spirit of self-defence had been set working and was manifesting itself in frantic efforts to save the ancient culture of the land from complete annihilation.

THE LIBERAL BRAHMO SAMAJ MOVEMENT

The first movement of a healthy nature which resulted from national self-consciousness led in the third decade of the last century to the foundation of the Brahmo Samaj under the leadership of Raja Rammohan Roy (1774-1833). The movement started by him was of a liberalizing character and its purpose was to build up a new culture out of the best elements of both the east and the west. It tried to bring about a synthesis between the pro-western and anti-western tendencies in Bengali cultural life. At first this movement gained very little sympathy, and much opposition from the public. But when it was turned into an expression of reaction against the cultural domination of the west under the leadership of Devendranath Tagore (1818-1905), it gathered more strength and engaged the sympathies of all those spirits who had suffered from European contact, but who were too liberal to join the conservatives in their wholesale worship of the past. Devendranath tried to stem the tide of conversion to Christianity, but as he was not radical enough in his social opinions, the progressives soon broke away from him to found the Sadharan Brahmo Samaj, which became frankly pro-western in its sympathies as well as in the character of its ceremonial observances. But later on, Keshabchandra Sen (1838-1884), who had headed the revolt against Devendranath, broke away even from the Sadharan Brahmo Samaj to found the Navavidhan Samaj where he developed sympathies more akin to the Hindu spirit of synthesis than to the Rationalist movement of the west, with which the Brahmo Samaj movement had been spiritually affiliated. Keshab's sympathies towards the synthetic spirit of Hinduism was however looked upon as a clever form of conservatism, and led to a definite schism in the Brahmo Samaj which left the Sadharan church pro-western and the Navavidhan as the more nationalistic among the two.

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[1] Jadunath Sarker, *India through the Ages*, p. 112 ff.

Within a short time, however, the Brahmo Samaj failed to keep pace with the spirit of the times. The movements of the Samaj were confined, more or less, to the world of opinions and of social life ; but what the people of Bengal were suffering from, more deeply than anything else, was a growing economic submergence under British capitalism. The Brahmo Samaj movement was too far removed from this to stem the tide of economic bankruptcy. The pro-western leanings of the Sadharan Brahmo Samaj, as well as the sympathies of Keshabchandra towards Christianity, were not to the liking of the people in general. They wanted something to voice their protest against European domination, and any movement or leader who personified this protest was, for the time being, given a position of prominence, no matter what his real sympathies were like. The Brahmo Samaj failed to keep pace with this spirit of the people, and was consequently thrown into the background of national life. What the country stood sorely in need of, was a movement which would not only satisfy this spirit of freedom from spiritual or cultural oppression, but would also hold forward the promise of economic freedom to the masses. But this was yet a long way in coming.

THE NEO-HINDU MOVEMENT

In the meanwhile, there grew up a movement in Bengal under the leadership of Swami Vivekananda (1863-1902) which was not conservative like the earlier Hindu movement but was more progressive as well as pronouncedly nationalistic in character. The Swami himself, however, was not a narrow nationalist in his inner sympathies, but the movement started by him gradually developed a character which was perhaps not designed by its author.

Swami Vivekananda did not lay down any clear-cut programme for the nation to follow. He was a champion of the removal of untouchability, as well as of the upliftment of women; but he did not give any routine for them to follow. He insisted that our sole business was to educate the women and the untouch ables, and then leave them free to follow any path which they might choose for themselves. All his life he preached the idea that society had to be purified not by any outside agency, but by the growth of knowledge from within ; for, after all, the growth of this full knowledge was the object of life, and not the building up of a social structure, however perfect in appearance it might happen to be. Vivekananda also started a mission for carrying relief to the distressed in famine and flood, and thus indirectly helped to bring the educated classes in real and sympathetic contact with the actual conditions of life.

Vivekananda's appeal was thus meant more for the potential leaders of men rather than for the ordinary run of mankind. His programme, with its insistence upon self-development, has therefore had rather a restricted appeal. But there was another aspect of his teaching which endeared him to the public and made him for some time the symbol of India's nationalism. Vivekananda believed that the highest wisdom of the Hindus was to be found in Vedanta philosophy. He asked the young men of India to go forth to the west and learn all that it had to teach and then come back with that knowledge to reorganize the economic life of the country. In return of that, he asked them to give to the west the supreme lesson of Vedanta, which it stood sorely in need of. But the nation understood otherwise. It merely found in the Vedanta another object in which it could legitimately take pride, and thus it took one-half of Vivekananda's teaching and slept over the other half, and turned the teacher into the symbol of a creed of which he would, at best, have been an unwilling representative.

However that may be, the Neo-Hindu movement did at least one thing. It turned men's mind away from the liberal or the more westernised Brahmo movement, and laid the foundations of nationalism upon a Hinduism of a more purified character.

THE INCREASING WESTERN TIDE [1]

Near about the time when Swami Vivekananda died, Japan gained her famous victory over Russia, and the news of an eastern nation having humbled a European power was carried through the land like wild fire. It inspired the educated people of India with hope and led them on into a series of activities which were calculated to bring solidarity in the nation and give it the strength to overcome foreign domination. Those who had been advocating the industrialization of India, and were western-minded, now received an added strength in their faith, for it was known that Japan had become great by the adoption of western methods. The history of the Russo-Japanese war was published in Bengali and portraits of Japanese heroes were printed in the vernacular papers and held up for the nation's admiration. Societies and funds were organised in order to send students to Europe so that they might equip themselves with the scientific and technical knowledge of the west.

The Swadeshi movement was started soon after this, and both the conservatives and the westernists worked together in order to foster national industries with a view to boycotting British goods and thus crippling Britain's position in the market of India. The cotton-mills of Bombay and Ahmedabad derived much benefit from this movement but the net result of the latter, as far as the economic revival of India was concerned, was of a negligible character. Several small-scale and isolated efforts were made to improve the condition of the weavers and of peasants, but the work was neither carried out wholeheartedly nor was it able to make much headway against the united interests of the Indian mercantile classes, on the one hand, and of the British Government, on the other. These attempts therefore broke down and the masses were left where they were before.

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[1] For the history of the growth of nationalism see " The Congress and the National Movement," a booklet issued by the Reception Committee of the 48th Indian National Congress.

THE GANDHI MOVEMENT

The first movement in which the masses actively participated was in connection with the Non-co-operation movement of 1920. By intensive propaganda Mahatma Gandhi succeeded, for the first time, in combining the masses of India in recording a protest against the political domination of the west. The protest was feeble, but it had the merit of being a protest of the people in general and not of the educated classes alone, and that in itself was a great step forward. It is necessary, at this stage, to examine in some detail the political ideals and activities of Gandhi in order to understand fully the course which the culture of the land has been taking or is likely to take in the future.

Gandhi believes that "the sum-total of the energy of mankind is not to bring us down but to lift us up, and that is the result of the definite, if unconscious working of the law of love."[1] He holds that "human society is a ceaseless growth, an unfoldment in terms of spirituality."[2] This faith in human progress forms the foundation of Gandhi's philosophy. He holds that in spite of the fact that violence seems to rule our lives, yet it is the spirit of love which is responsible for all the progress we observe in human evolution. So if we want to be on the side of progress, we must mould all our activities in conformity with this law of love. Gandhi's contribution to political method consists in his non-violent non-co-operation or Satyagraha, which he calls a moral substitute for war. In its practice, one has to convert one's opponents not by inflicting suffering upon the latter, but by confining all the suffering to oneself. He thus either converts the opponent or, at least, breaks down the social or political instrument of oppression. Thus non-violence allows men to oppose one another and yet allow freedom to different conceptions of truth, so long as their upholders are prepared to accept personal suffering as the reward for the pursuit of truth.

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[1] *Bose*, Selections from Gandhi, p. 25.
[2] *Ibid*, p. 26.

Non-violence is not ruthless like violence, for it does not crush and kill and thus leaves more room for freedom of opinion and, therefore, of human progress.

Gandhi believes that nature assures a certain fixed amount of total wealth to man. If everybody took enough for his needs, and none for the satisfaction of desires, then there would be no inequality on earth and men would live happily. Gandhi also firmly holds that these needs have to be satisfied by all men through manual labour in connection with agriculture or its allied industries. Agriculture should form the central economic activity of man. Gandhi holds that human life is for the sake of service. Some men can serve best through knowledge, others through physical prowess, still others through commercial ability, while the rest can serve best through bodily labour. These four classes are the four *varnas* of Brahmin, Kshatriya, Vaishya and Sudra. In an ideal society, men of different talents would all find an opportunity to serve mankind through the exercise of their special talents. Varnashrama is a system of defining men's duties and not for securing special rights and privileges. The most important thing about the four *varnas*, in Gandhi's version of Varnashrama, is that none of them is exempt from the obligation of manual labour so far as the satisfaction of economic needs is concerned.

Gandhi's essential political and social activities consist in applying the method of Satyagraha in order to restore Varnashrama in its ideal condition in India. In 1919 he formed an alliance with the nationalists during the campaign of non-co-operation. The nationalists were mostly Hindu, and many of them dreamt of creating a Hindu kingdom after ousting the British power. They thought that Gandhi was on their side with regard to inner beliefs ; but they did not sufficiently recognise Gandhi's uniqueness with regard to his interpretation of Hinduism, nor did they know that his anarchistic socialism might not be to their liking in the end, although Gandhi professed that it had been derived from ancient India.

However, the Gandhi Movement prospered with the help of the nationalists during 1920 and in 1930. The latter were all the time gathering more power among the masses. Naturally, the divisive spirit of nationalism drove national development, outside Gandhi's immediate influence, into the alley of communalism. Within the Congress too the nationalists, by giving repeated promises of 'unity' and 'support,' wrenched out from Gandhi victories on their own behalf, *i.e.*, on behalf of the existing order. Gandhi had to make concessions to landed proprietors and millowners against his creed of Varnashrama, and to that extent suffered defeat with respect to his own ideal. But when he found that he was making concessions to them until his own principles were at a vanishing point, he made a rally and left them in order to follow more closely his plan of Varnashrama. The initiation of the Village Industries Association at the last Congress was only a move in this direction.

The more orthodox westernists have never recognized Gandhi as their political leader and have left him either to follow the path of nationalism as learnt from Italy or Ireland, or of communism as learnt from Russia. Deprived of the support of Gandhi, as well as through the opposition of the Government, the former have been driven into fruitless individual terrorism. And only the communists now remain among those with a western outlook, who seem to have any future before them.

India in the near future will thus see a competition between western influence in the shape of communism and the unique ideals of Gandhi, who although professing to take his stand upon the ancient ideals of India, rejects all the historical development which those ideals had been subjected to in India. The more orthodox nationalists alone take their stand upon Indian history as it actually was, and are trying to maintain the social and economic arrangements which were thrown up by Indian historical development. But so long as Gandhi and the communists are working against them among the masses, there does not seem to be any chance for the conservative spirit to spread; and communalism will therefore be gradually driven away from among the masses. It will take refuge among the middle-classes alone this time, where an alliance is soon likely to be formed between the orthodoxy of the Hindus and the Muslims, in order to combat the spread of communism and of Gandhism among the masses, for both of them are sources of danger to orthodoxy.

ANTHROPOLOGICAL RESULTS

This is the course which the history of Bengal, and of India, has been following within recent times. The reaction against European domination has sometimes strengthened the conservative, and sometimes the progressive attitude, and these moods have varied within wide limits according to the character of personal leadership. Culturally the varying moods have been of the greatest significance as they have created biases in favour of particular brands of culture.

The press and schools came into existence in Bengal during the first flush of western influence in the early decades of the 19th century, while about the third quarter of the 19th century, there were started methods of political association in imitation of the west. After the Russo-Japanese war, the pro-western bias received a fresh impetus, and political organizations of a more active character, both open and secret in nature, were started all over the country. There also grew a strong opinion in favour of the industrialization of India so as to bring it in line with the progressive nations of the west. On the other hand, when a conservative spirit has prevailed, it has added fresh life to decaying institutions like caste, just as it has stimulated an interest in Sanskrit or vernacular literature or restored lost ideals in life, art and philosophy.

When again the life of the people has been oriented towards a new ideal, as in the Gandhi movement, it may have stimulated both the conservative as well as the pro-western tendencies by its challenge of action, or added strength to them in course of its own retreat, but it has also created, in moments of victory, certain phases of culture which are not the repetition of anything gone by, but which are new in the cultural history of the land. The nature of these new items, like a new method of warfare like Satyagraha or an idealised Varnashrama may be unstable, but it is a mood like this, which springs from the orientation of attention neither to the past nor to the present but towards a future which has apparently little justification either in the past or the present, that gives birth to a cultural item which is new in the history of mankind. And of such orientation, faith forms the mainstay.

RABINDRANATH'S *KHEYA*

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Kheya or "Crossing" is the record of the feelings and experiences of one of the most significant periods of our poet's spiritual life. In his soul the consciousness of the Absolute has now taken the form of a sense of divine companionship. The Deity has become the central fact of his life. The object of his constant intuition is this Object of supreme desire. It is this craving, this restlessness, which has made him a pilgrim and a wanderer. It is a longing to go out in search of his soul's own country, its own mate. The poems describe some of the stages of this spiritual pilgrimage with great psychological and mystical insight; the pilgrim goes because he has been called ; because he must go if he is to find rest and peace; and he leaves his all behind him and sets out. The poem "Traveller" shows how very keen his heart's desire is. The world tries to hold the pilgrim back, seeking to tempt him with the fresh and rich joys of life and the happiness of the home of men, but all in vain. The Call of the Infinite has come, the pilgrim must start at once. The poem is pervaded by a strange and mystical atmosphere, the sleepless spirit that comes from the heart of the midnight, or, as it were, the message of those dear friends of his, the immortal silent stars of the sky.

> Traveller, must you go?
> The night is still and the darkness swoons upon the forest.
> The lamps are bright in our balcony,
> The flowers all fresh, and the youthful eyes still awake.
> Is the time for your parting come?
> Traveller, must you go?

The merry meetings, the multifarious joys of the earth, which have been celebrated in the previous volumes of verses and fiction with such ecstasy and rapture, are just suggested; we just seem to catch a glimpse of the banquet-hall, with its festive lamps and its harp's music, its young revellers and its flowers and songs; but the traveller cannot participate in these festivities any longer, he must go; under the image of a pilgrimage the poem suggests much of the history of the soul in its journey onward. The restlessness of the traveller, his departure from his normal life and interests, the dark night into which he plunges, the glimpses of the destination far away,—all these are there in these verses; yet the temptations of the past life, the wayside allurements cannot hold him back ; the soft and gently caressing pleasures have lost their charm for him and the horseman must ride forth into the unknown.

> We have not bound your feet with our entreating arms.
> Your doors are open. Your horse stands saddled at the gate.
> If we have tried to bar your passage, it was but with our songs.
> Did we ever try to hold you back, it was but with our eyes.
> Traveller, we are helpless to keep you.
> We have only our tears.

The poet's soul is eager to commence its homeward journey, but he knows also how strong is the bond of attachment with which he is tied; and this feeling has found a most poignant expression here. All the arrangements for the journey have now been completed, the preparations have been made, and yet this last-minute entreaty has a singularly pathetic appeal. But our great artist of the Art of Life who has drunk life almost to the lees and known, intimately and at first hand, all the aspects of the great drama of enjoyment, must now abandon all these things which are now but impediments to his spiritual quest and will listen to no entreaties, however tender and gentle and sweet. The natural magnetism will draw the pilgrim along the road from the Many to the One. The call has come.

> What quenchless fire glows in your eyes ? What restless fever runs in your blood?
> What call from the dark urges you?
> What awful incantation have you read among the stars in the sky, that with a sealed secret message the night entered your heart, silent and strange?

The call from the dark is the call of the great Beyond, the same call which came to the poet earlier in life, as we find it in *Utsarga* and other volumes of poems. "I am restless. I am athirst for far away things. My soul goes out in a longing to touch the skirt of the dim distance. O great Beyond, O the keen call of thy flute.......I am eager and wakeful, I am a stranger in a strange land. Thy breath comes to me whispering an impossible hope. Thy tongue is known to my heart as its very own. O Far-to-seek, O the keen call of thy flute." The same message had already been brought to the poet's heart by the unknown messenger when he was writing *Kalpana* and *Kshanika* and *Naivedya.*

It is impossible for the traveller to tarry any longer on the river-shores, among the homes of men; his near and dear ones cannot keep him, the call of One who is the nearest and dearest to his heart has reached him and it is irresistible. A very great change has come over him, a quenchless fire glows in his eyes and a restless fever is in his blood.

The Infinite has touched him and the Eternal has beckoned to him.

In the last stanza his former friends and companions make a last appeal to the traveller; it is in reality his own former life, his life of soft joys and pleasures trying to call him back, to hold him from his quest, and to keep him from his search for the Absolute, a search so strange and awful, in the dark, silent night.

If you do not care for merry meetings, if you must have peace, weary soul we shall put our lamps out and silence our hearts.

We shall sit still in the dark in the rustle of leaves, and the tired moon will shed her pale rays on your window.

O traveller, what sleepless spirit has touched you from the heart of the midnight ?

The message that has come to the poet has found more definite expression in the poems of *Gitanjali* and *Gitimalya* ; for instance, the same awe-inspiring, silent, deep and gloomy atmosphere is there in the poem, "Light, oh where is the light ? Kindle it with the burning fire of desire."

"The message is that thy lord is wakeful, and he calls thee to the love-tryst through the darkness of night. The sky is overcast with clouds and the rain is ceaseless. I know not what this is that stirs in me—I know not its meaning. The night is black as a black stone. Let not the hours pass by in the dark......... A moment's flash of lightning drags down a deeper gloom on my sight, and my heart gropes for the Unknown, the Beyond where the music of the night calls me."

The Traveller in the present piece (*Pathik* in *Kheya*) has read this music of the night, and it has penetrated into his deepest heart. The music of the pleasures of the earth cannot therefore fascinate him now ; he must march onward, though his path lies through the darkest and most dangerous forests, for he knows that his Friend and Lover can be approached only along this path. We find the same idea in another poem of *Gitanjali*: "I have no sleep to-night; ever and again I open my door and look out on the darkness, my friend! I can see nothing before me. I wonder where lies thy path! By what dim shore of the ink-black river, by what far edge of the frowning forest, through what mazy depth of gloom art thou threading thy course to me, my Friend ?" In this poem the Traveller himself goes forth to meet his Friend; he cannot tarry, he leaves the bright lamps and harps and flowers behind and sets out.

The goal of his quest, the destination of the journey of love is the same mysterious country towards which the Traveller in the *Gitanjali* and *Balaka* poems marches in joy and love; in all these we find that one symbol, that same pilgrimage idea which appears so often in the mystical literature of all countries eastern and western.

The whole book of poems has appropriately been named *Kheya* or Crossing ; the soul has entered into the great stream of spiritual life, the self is torn away from the world in which all its natural affections and desires are rooted and is carried towards the supreme consummation of life's aspirations; it passes through the stress and anguish of the Dark Night and draws nearer and nearer to the Lover. The renewed and ecstatic awareness of the Absolute brings with it of necessity the awareness of the self's continued separation from the Lord of Life ; and the intense feeling of pain and deprivation, of dimness and helplessness, is again a stimulus to the growth of a new life. The first poem, "The Last Ferry," depicts the poet as waiting all alone, homeless, and companionless and forlorn, on the banks of a deep stream, for the ferryman, who will row him across in the darkness of the night to his destination. The sense of spiritual gloom is deep and strong and the whole atmosphere is dreamy. The stream is a Bengal river, with a silvery peace resting on both land and water, with a few boats drifting along " like shadows moving among the shadows " and the fringe of trees on the bank steeped in a deep blue. The river is probably the Ganges, one of the poet's most dearly beloved friends. One remembers how in his earlier days he had enjoyed long periods of supreme bliss on its banks, in the company of his brothers and friends ; in his *Reminiscences* he has described one of these periods with very tender and deep feeling. But in the poem "Last Ferry" we find the whole atmosphere changed ; the poet is now all alone, waiting for his last voyage to begin, with his Eternal Lover as his pilot and sole companion.

The same theme constitutes the main note of a few other lyrics and songs, conveying in their delicately soft and gentle strains the consciousness of the intimate companionship and union with the Fellow-traveller ; one of these " Who art thou, O Ferryman, who rowest the boat to and fro across the river ? " is remarkable for its ineffably sweet music and its dreamy atmosphere, reminding the reader of some of the *Evening Songs* and some of Tagore's recent songs in *Prabahini*. The poet has lost his heart to the Ferryman and he would leave his all and go and join the Rower; the shadows of the evening suggest the evening of the poet's life and he is aware that the time has come for him to set out and sail towards the Great Beyond.

In another poem "In the Sea" the poet speaks of his voyages down the narrower stream of his earlier life of earthly joys, and at last comes into the

Great Ocean and joyfully accepts his lot, which is to pass beyond the domain of the known and familiar, singing the joyous songs of the shoreless seas ; "let the banks be blotted out for good, it does not matter if nothing is visible now; let the fathomless deep respond to the call of the ever-free wind ; let me pass along all at once to the land of the One without a second, and let me spread out both my arms to embrace the great unbounded Unknown! " The verses are quite vigorous and ecstatic in their rapturous delight, and the pilgrim goes forth boldly and unhesitatingly, without casting a longing, lingering look behind.

"The Journey's End" opens with a splendid description of an early morning, the dawn of the poet's own wandering life when the call of the road had reached his heart and had fascinated him altogether ; the travel-mad wanderer would move further and further onward, lured on by the very charm of the road at his feet and always seeking the unknown and the mysterious. He could not realise at that time who it was whom he was seeking and why; he travelled on and on without rest or turning back ; his constant hope was that he would be able to meet the unexpected and the sudden at every turn of the road. But all that seeking and waiting is over now, and the wanderer has come to the end of his quest ; Love draws him irresistibly from the Many to the One and the sole desire of his heart is to row his ferry-boat towards his supreme destination, the heart of his Lover: now he has learned the great truth of his own life, and he has abandoned all his desires for the unexpected and the sudden. Through all these metaphors of pilgrimage to a goal, says Evelyn Underhill, there was the definite idea that the travelling self in undertaking the journey, is fulfilling a destiny, a law of the transcendental life, obeying an imperative need. Indeed this idea grows deeper and deeper through most of Tagore's religious poems of this period as well as his symbolical dramas. The poem " Nest and Sky " shows the joy of this child of the Infinite in his wanderings in the limitless blue. Tagore feels that his life in the nest can no longer suffice for him and that he must now go forth to meet the Absolute.

This emergence of the transcendental faculty, or mystic sense, illustrates one of the most significant stages in the spiritual life of the contemplative. Transcendental matters, it has been said, are for most of us always beyond the margin; because most of us have given up our whole consciousness to the occupation of the senses and permitted them to construct there a universe in which we are contented to remain. Now in persons of mystical genius, in the natural explorers of Eternity, the transcendental faculty, the eye of the soul, is not merely present in embryo, but is highly developed ; and is combined with great emotional and volitional power. In the great mystics these mighty tracts of personality, lying below the level of normal consciousness, are of unusual richness. The mystics have roused the dweller in the innermost from its slumbers, and round it have unified their life. Heart, Reason, Will are there in full action, drawing their energy not from the shadow-show of sense, but from the deeps of true Being.

The poems of *Kheya*, *Gitanjali*, *Gitimalya*, *Gitali*, *Balaka*, and *Purabi* amply demonstrate the emergence and gradual development and ultimate victory of this transcendental faculty in the life of our poet ; this movement of his soul towards the Absolute has been a genuine life-process ; and these poems are the spontaneous expression of the rare personality of this poet of the Infinite, this Pilgrim of Eternity.

The poem "Nest and Sky" shows how Tagore himself realised at this period the emergence of this genius for the Absolute, this Love for the Infinite Blue; he feels that the period of confinement in the nest is over and the solitary adventures of his soul are to begin now; his poems are henceforth to describe the workings of the mystical consciousness, the flight of the Alone to the Alone. Like Whitman he prepares himself for "a passage to more than India," and joyfully announces a life that shall be copious, vehement, spiritual, bold. The life in the nest is sweet; but even sweeter is the life in the sky, and he sings rapturously of his ineffable delight in the heavenly flights. The verses cannot fail to remind the reader of an earlier poem (in the *Naivedya*) "Thou art the sky and thou art the nest as well." The first few stanzas of the present poem as also of the *Naivedya* sonnet describe the joys and beauties of the life of nature, and even there the images of the morning and evening are remarkably similar. "There comes the morning with the golden basket in her right hand bearing the wealth of beauty, silently to crown the earth. And there comes evening over the lonely meadows deserted by herds, through trackless paths, carrying cool draughts of peace in her golden pitcher from the Western Ocean of Rest." These re-appear in *Kheya* in a condensed form as "The victorious journeying forth of dawn, the sad silence of evening." The earlier poem speaks of the colours and sounds and odours which enclose the soul in the nest; and "Nest and Sky" seems to convey to us these shapes and hues, these natural stirrings and activities themselves, in a surprisingly vivid manner. "Sitting in my nest, I sang the varying chant of light and shadow. I mingled with that song the restless life of the woods, the heavy weariness of noon, the deep peace of the night tide, the glorious march of victory of early morning, and the pale, meek, speechless quiet of evening; the trembling of the leaves and the bursting forth of flowers; the pattering down of the rain drops in the July nights, and the chirping of insects at play in their holes; of the hints and whispers of going and coming, of the sudden gusts of the winds, the wistful messages of the bamboos in the sweetly perfumed full-moon nights; and all the odours of grass and leaves and earth, and all the musical strains of all the seasons were intimated, mingled with the song sung in the nest."

The poet had thus celebrated the life which is immanent in every shape and form and hue in the green nests of our mother earth, in his earlier lyrics and his music and had given himself to this task with real zest. He had been an affectionate singer of the Infinite which manifests itself in the finite, in the little homes of earth-born creatures; but now he has to begin a new strain, "Am I to sing to-day the lonely song of the blue sky? Must I let my freed soul wander, forgetful of the ties of the nest! Shall my life mingle entirely in the light that has no shadow, in ecstatic bliss, in absolutely companionless solitude, freed from all bonds and affections, in the odourless airs and the absolutely blank regions of silence? I shall soar upward, singing my meaningless bird-notes in full-throated ease. I cannot now fathom the mysterious depths of my soul, I forget all fears and all desires, when I drink this nectar of joy in bare, sheer, absolute freedom."

The lines are like "an invitation into space" (Wordsworth). They give the reader an inspiring certitude of boundless spiritual growth, of the infinite aspirations of the soul; they are charged with the joy of Shelley's *Skylark*; the spirit of the verses is a note of bold triumph surpassing, in its feeling of delight in the Infinite, the *Kalpana* poem "Though the evening comes with silent steps and slow," though it is undeniable that the latter is vastly superior when all the various elements of poetic excellence are taken into consideration. The sky in that first piece of *Kalpana* was of course a dark, dismal, terrible thing, "a pageantry of fear."

Some of these *Kheya* poems bring before our mind's eyes the loneliness of the author's life. In "Unnecessary" we find the maiden carrying her lamps to the river or to the Carnival, while the poet stands all alone in the dark, vainly requesting her to lend him her light. "On the slope of the desolate river among tall grasses I asked her, 'Maiden, where do you go, shading your lamp with your mantle ? My house is all dark and lonesome......lend me your light.'......I stood alone among the tall grasses and watched the timid flame of the lamp uselessly drifting in the tide." He meets her again in the silence of the gathering night and says, "Maiden, your lights are all lit...then where do you go with your lamp? My house is all dark and lonesome, lend me your light." And again his prayer goes unheeded. In the third stanza the poet stands in the moonless gloom of midnight making the same request to the maiden with the lamp and this time too he makes it all in vain.

In "The End" (*Samapti*) the wanderer returns home in the evening, for his journey is done and his business with the world has to be closed; he has to forget the activities of the day and to prepare himself for the night; he is weary and he must take rest. The silence of the nightfall seems to pervade the whole poem.

Calcutta.

INDIAN SCIENCE CONGRESS

Twenty-Second Session

OPENING ADDRESS

BY

HIS EXCELLENCY THE RIGHT HONOURABLE FREEMAN
FREEMAN-THOMAS, EARL OF WILLINGDON,
P.C., G.M.S.I., G.M.I.E., G.C.M.G., G.B.E.,
Viceroy and Governor-General of India.

YOUR EXCELLENCY, DR. HUTTON, LADIES AND GENTLEMEN,

This is the fourth occasion upon which the Indian Science Congress has met in Calcutta. The first was the inaugural meeting held in 1914 in the rooms of the Asiatic Society of Bengal. It met again in Calcutta in 1921, by which date the activities of the Congress had outgrown the capacity of the rooms of the Asiatic Society; and also in 1928. After the lapse of seven years, it re-assembles in the great city of its birth. This is a well-deserved tribute to the intellectual and scientific attractions of Calcutta ; but the very periodicity of these sessions in one centre, however eminent, illustrates the importance which the Congress attaches to maintaining touch with the length and breadth of India. Thus it is that you have visited in turn Madras, Bombay, Bangalore, Lahore, Lucknow, Allahabad, Patna and Nagpur. This is in the fitness of things. It is apt to be forgotten that India is a sub-continent, with many centres of vigorous and expanding intellectual life. A body, which confines its activities to any one place, can never achieve that synthesis of national service which must be the aim of, as indeed it is the sole justification for, an all-India organisation.

Though your activities thus extend throughout India and though they indubitably exercise a wide-spread and an expanding influence, the Viceroy has never yet been present at one of your meetings. My distinguished predecessor, Lord Irwin, was unfortunately prevented by illness from being present in 1928. I am glad that, in this respect, I have been able to establish a precedent; I am confident that my friend and joint patron of this session of the Congress, His Excellency Sir John Anderson, will not grudge me the pleasure (which would otherwise have fallen to him) of opening the present session and of affording a practical demonstration of the keen interest which I and my Government take in your deliberations.

I am even more glad that my presence here to-day coincides with what may be termed the "coming of age" of the Congress. Ladies and Gentlemen, historical generalisations run the risk of giving an imperfect expression of the truth. Truth has many facts, and the greater the brevity of a generalisation, the greater may be its imperfection ; but I suggest that I run the least risk of this imperfection in describing our present age as predominantly the age of science. Every aspect of human activity bears testimony to this contention. Even literature has been enriched by the concepts and terminology of science. Economics and industry depend, for progress, on its quickening force, Human life has been shorn of many terrors of disease by the light which scientific investigation has thrown on their causes and on the methods of their prevention and cure. The data of science have provided new and fascinating material for those brilliant minds whose speculations seek the inner meaning of the nature of life and the universe.

India, the birth-place of philosophy, cannot but aspire to an active and honourable share in these movements, whether utilitarian or philosophic. But, as I have already suggested, India is a land of vast distances, and the isolation of scientific workers presents a grave disadvantage; it is, therefore, at least something that, once a year, leaders in science have been enabled to meet together in order to exchange experiences and also to examine and discuss the several contributions which have been made by scientists in India to the common stock of scientific knowledge. I offer my sincere good wishes not only for the successful deliberations of the present session, but also for the future development of your Association which, having completed twenty-one years of fruitful activity, now "comes of age." In the days that lie before us, India will need, more than ever before, your help and guidance.

It may be asked what part does the Government play or propose to play in India's contribution to science. Members of the Congress will need no elaborate reminder of what the Government of India have done and are doing in this respect. Three Scientific Services, whose work has won world-wide recognition, owe their inception and existence to their initiative. I refer to the Geological, the Meteorological and the Zoological Surveys of India. Further, the Medical Research Department of the Government of India and the Indian Research Fund Association, which is financed by them, have done much to alleviate human suffering in combating those fell diseases which are still so powerful and so destructive.

In the promotion of agricultural research, on which the prosperity of our agricultural masses so vitally depends, they still take a useful share through the agency of the Imperial Council of Agricultural Research. The problems of India's forests, a great economic asset, also receive attention in the laboratories of the Forest Research Institute, at Dehra Dun. Again, a Bureau of Industrial Information and Research is in the process of formation; and only last month a congress of Road Engineers met to devise ways and means of organizing research in problems of road construction.

In modern times, a country without maps is a "dark continent." The preparation of such maps has been accepted in India for many years past as an important function of the Government; the topographical maps of this country, which the Survey of India produce, bear comparison with those of any other country.

This enumeration of the Central Government's activities has not been made in any spirit of self-congratulation ; it is intended merely to indicate that I and my Government have not been unaware of the benefits which should be derived from scientific research. I hasten to add that we shall continue to render assistance in these directions to such extent as our resources permit. Nor is my account in any sense exhaustive of the share of the State in scientific research. Under our present constitutional structure, responsibility for many branches of scientific activity, as, for example, in medicine, industry and agriculture, rests, within their own territorial limits, with provincial Governments. I have not touched upon their achievements owing to limitations of time as well as of information.

But, Ladies and Gentlemen, Government can be only a single factor in what is a nation-wide undertaking. Scientific research demands the sympathetic interest and the effective support of all who have India's welfare at heart ; of Governments, Central and

Provincial ; of universities, which must remain the principal homes of fundamental research ; of pioneers of industrial development ; of landed magnates ; and last, but not least, of scientists themselves. Those private individuals or organisations, whom fortune has favoured with command of material resources, can afford the much needed augmentation to the financial assistance rendered by the State and by universities. The example of the late Sir Jamsethji Tata, of the late Sir Tarak Nath Palit, and of the late Sir Rash Behary Ghose should be an emulous stimulant to private benefactors. Only then can universities and leaders of science satisfactorily enrich the stream of scientific work that flows from various centres of scientific activity.

I have viewed with special interest and appreciation the growing contact between scientific research and the practical demands and requirements of industry, of which the liberal assistance given by the Burma Oil Company towards the foundation of the College of Engineering in Rangoon, and the recent donation of Messrs. Steel Brothers for research in oil technology at Lahore are outstanding examples—examples which are also significant of a growing and beneficial contact between universities and industry, and which, I earnestly hope, are but the forerunners of a far closer intimacy between these two in the realm of scientific research. As for scientists themselves, besides directing the efforts of others, they can, by team work in the broadest sense of the word, ensure the maximum of achievement that is possible within available resources. For, however great may be the future assistance given by Government and by private benefactors, it can never be sufficient to satisfy the ever-increasing demands of scientific research. I would suggest, therefore, that there is urgent need for an effective and an economical husbanding of your resources. A well-devised co-ordination of scientific activities has become imperative ; it is from this standpoint that I especially welcome the functions and outlook of your Association.

Members of the Congress, I shall not detain you longer. I have greatly appreciated the privilege of inaugurating your proceedings. I shall now leave you to the more exacting part of your programme ; I am confident that, under the guidance of your distinguished President, Dr. Hutton, whose anthropological researches have made his name familiar wherever this interesting and valuable science is studied, your deliberations will be fruitful to the cause you serve.

ADDRESS OF WELCOME

BY

MR. SYAMAPRASAD MOOKERJEE, M.A., B.L., BAR.-AT-LAW, M.L.C.,
Vice-Chancellor, Calcutta University, Chairman, Local Reception Committee.

YOUR EXCELLENCIES, MR. PRESIDENT AND MEMBERS,

On behalf of the Local Reception Committee and the University of Calcutta, it is my pleasant duty to extend to you all, to the members and to our distinguished President, a most cordial welcome to this city, the birth-place of the Indian Science Congress. It is our unique privilege to have in our midst to-day both Your Excellencies the Viceroy and the Governor and for this generous mark of appreciation we convey to you our deep and grateful thanks.

This is the fourth occasion that Calcutta has been chosen as the seat of the Congress. In spite of inevitable changes which a great city such as ours must witness with the passage of years, I believe you will find yourselves not in the midst of strange environments but in familiar surroundings, reminiscent of former associations of friendliness and comradeship.

During the last twenty-five years India has made noteworthy progress in the domain of higher scientific study and research. On an occasion like this we cannot but recall with pride and pleasure that this has been achieved mainly through the efforts of Indian scholars who, after assimilating the best that their own Universities could bestow, travelled abroad, equipped themselves with new knowledge and experience and came back to their motherland, trained for national service. In this great movement Calcutta has played her part with far-seeing vision and courage and has produced a band of capable and enthusiastic workers who have by no means remained confined to their own University,—scholars whose contributions in the different branches of science have elicited the admiration of eminent scientists in other and distant parts of the world. The splendid work which the Calcutta University has been fortunate enough to accomplish has been possible as much on account of the far-sighted policy initiated by Sir Asutosh Mookerjee, your first President, as through the munificence of two of our illustrious countrymen, Sir Taraknath Palit and Sir Rashbehary Ghose, and later of the Kumar of Khaira. Outside the University the three institutions which have added most to Calcutta's fame and prestige are the Asiatic Society of Bengal, the Bose Institute and the Indian Association for the Cultivation of Science. Much valuable work has also been done in the several scientific departments under State control which have been adorned by officers renowned for their ability and attainments. If Calcutta was the pioneer, other provinces have not lagged behind and the presence here of this distinguished galaxy of talent from all parts of India bears ample testimony to the progress which has been already achieved.

It will however be unwise for us to assume that we have reached our goal or have even come near it. Indeed much more remains to be done if India is to contribute her legitimate share to the scientific knowledge of the world. It is not for me to discuss here in detail the form your future activities should take. But, if you will permit me, I shall mention for your consideration only two problems of outstanding importance which must be solved if we are to enhance our national efficiency and prosperity.

It has been said that the future of civilisation depends upon the widening spread and deepening hold of the scientific habit of mind and it becomes an urgent duty with you, who represent science in this ancient land of ours, to think out and promulgate practical methods for effecting this. It is for you to indicate how to develop "that questioning, impartial, problem-solving attitude of mind, which must obtain if truth and sanity are to rule the world." It should be as much your duty thus to contribute towards the making of the Indian Citizen as your privilege to closely relate science to our everyday life ; to regard it not as the special field of work for the gifted few but to make it the inheritance of the many. Poets are often said to be the guides of mankind in the realm of thought, for they give shape and form to men's ideas. The same is no less true of men of science, with this difference that, while poets may draw inspiration from the limitless fountain of imagination, science, though not without its romance, cannot deviate from accuracy and truth. It is for you to raise the standard of education; to enrich its quality by interpreting the manifold discoveries of science to the lay public in non-technical language, preferably through our vernaculars; to unfold how the secrets of Nature have been brought to light, how resolutely darkness has been chased away, how science, like sunshine before mist, has cleared away doubt and superstition and opened up a never-ending vista before despairing humanity. This is one of the problems to which I venture to draw your attention.

The other is concerned with the possibility—nay the imperative necessity—of an increasingly closer connection between the institutions you represent and the development of Indian industries. While it is true that by your original researches you have attained individual eminence, and some have acquired international reputation, inspiring others to follow your examples, it is time for you to consider what contributions you can make for the industrial regeneration of your country ; for the proper utilisation of the inexhaustible raw materials in which India abounds and which are at present being but partially utilised and that also not always to India's best advantage. Modern India asks you, have you considered the problem of helping the cause of our national progress not from the political platform where differences of opinion are bound to exist but from your quiet and peaceful laboratories and from your organised workshops ? Have you considered how science should be applied towards the alleviation of poverty and sufferings of millions of your countrymen ? It is for you to undertake a systematic and scientific investigation of India's industrial problems, the solution of which would result in the improvement of our economic condition. Who are better fitted for this great work than you, who are expected to act inspired solely by the lofty motive of serving your country and humanity and not for personal gain or profit ? What nobler return can you give for all the facilities which you have been privileged to enjoy and for the confidence which your countrymen have reposed in you ?

Your responsibilities are indeed immense. You have taken upon yourselves the sacred task of widening the boundaries of knowledge. Your contributions are subjected to searching examination by the master minds of other countries which offer opportunities to their scholars on a scale which we have yet to attain. On you rests the maintenance of India's prestige and reputation as a home for scientific and technological study and research. You cannot remain satisfied with academic achievements only. India expects you to utilise your attainments in such a way as to benefit your country and humanity at large—to regard science not as a powerful instrument of destruction but as a vital factor for promotion of the good of mankind. To enable you to fulfil this noble mission, you are justly entitled to unstinted assistance from the people and from Government. As trustees of the precious heritage of knowledge, may you use your gifts in a manner which may not at any stage be marred by petty jealousies or unprofitable friction; may you extend the usefulness of your organisation from more to more, cementing all differences and raising higher and higher the mighty fabric of the Temple of Truth and Service whose doors will be thrown open to all seekers of knowledge, irrespective of caste, creed or colour !

In requesting Your Excellency to open the Congress it is my fervent wish that it may continue to receive your benevolent sympathy and support which will be no small asset in its onward march towards expansion and progress.

Miscellany

THE SOCIAL INSURANCE POLICY OF TRADE UNIONS

At its Congress held in Brussels the International Federation of Trade Unions laid down a series of guiding principles to govern its social insurance policy.

The Federation noted that the wages paid to the workers are barely sufficient to meet their immediate needs and that it is impossible for them to accumulate any appreciable savings, and that compulsory social insurance is therefore the best way of protecting the working classes effectively against occupational and social risks.

It demanded the maintenance or institution of a system of compulsory insurance covering the risks of industrial accident and occupational disease, sickness, maternity, invalidity, old age, death and unemployment. Social insurance as a whole should fulfil the following functions; it should restore the health and earning capacity of the worker, provide the fullest possible compensation for the loss of earnings caused by the various evils covered by it, prevent the onset of these evils by means of precautionary measures, provide cash benefits either varying with wages or fixed at a flat rate, but in any case taking account of family burdens.

The funds required for sickness, maternity, invalidity old-age, survivors' and unemployment insurance could either be derived from the contributions of employers and insured persons, plus grants from public resources, or provided entirely by the State out of taxation, whichever method is the more appropriate to the country concerned. The cost of insurance against industrial accidents and occupational diseases should be borne by the employers alone.

As regards the administration of social insurance, the widest possible share should be allowed to the insured persons themselves. The representatives of the insured persons on the social insurance bodies must be nominated by the trade unions as the recognised defenders of the workers' interests.

BENOYKUMAR SARKAR

PENSIONS IN GREAT BRITAIN

The number of pensions paid in Great Britain during 1929, is given below:

1.	Widow pensions under Contributory Pensions' Act, 1925 ...	270,977
2.	Contributory Old Age pensions 65-70	558,470
3.	Old Age Pensions, 70 and over. by virtue of Contributory Pensions' Act (irrespective of means, residence or nationality tests) ...	403,522
4.	Children's allowances and orphans' pensions	274,295
5.	Old Age pensions for the blind under 70	21,601
6.	Old Age pensions at 70 and over under the Old Age Pensions Acts (1908-24)	920,816
	Total	2,449,681

The additions to the pension list under the Act of 1929 were estimated as follows:—

1.	New pre-Act widows' pensions	295,000
2.	New wives' pensions	24,000
3.	Relaxation of "average contributions" condition	20,000
4.	Pensions extension for pre-Act widows with children	18,000
5.	Full children's allowances in workmen's compensation cases	10,000
6.	Removal of disqualifications for inmates of lunatic asylums	5,000
	Total	372,500

The two lists together account for 2,822,181 persons.

The latest figures available for Great Britain are those for 1933, as follows:—

I. Old Age Pensions from Age 70 (in 1933):

A. By Old Age Pension Act, 1908-24:

(*a*)	Men	221,886	
(*b*)	Women	555,719	
	Total	777,605	777,605

B. By Contributory Pensions Acts, 1925-31:

(*a*)	Men	404,244	
(*b*)	Women	344,288	
	Total	748,532	748,532

II. Beneficiaries under the Widows', Orphans' and Old Age Contributory Pensions Acts, 1925-31: (in 1932)

1.	Widows:		
(*a*)	Contributory:	372,135	
(*b*)	Non-contributory:	322,645	
2.	Children:		
(*a*)	Contributory:	254,046	
(*b*)	Non-contributory:	79,797	
3.	65-70 Pensioners:		
(*a*)	Men	429,644	
(*b*)	Women	257,373	
	Total.	1,715,640	1,715,640
	TOTAL		3,241,777

III. War-Pensioners (disabled officers and men, widows, dependants, orphans, nurses, etc.):

In 1933	1,107,000
GRAND TOTAL	4,348,777

In 1933 out of a total estimated population of 45,266,000 the number of pensioners (including the war pensioners) was, say, 4,348,777. The pensioners thus constituted 9·7 or nearly 10 per cent. of the total population. Excluding the war pensioners these "invalidity"—pensioners accounted for nearly 7·3 per cent. of the inhabitants.

The full rate of old age pension was fixed in 1914 at 5 shillings per week. Later it was fixed at 10 shillings.

In Great Britain to-day widows get 10 shillings per week. Children under 14 get allowances. The rates are 5 shillings per week for the first child and 3 shillings for every other child. As soon as a widow reaches the 70th year she is automatically placed on the old age list for which she gets the old age pension of 10 shillings, but she forfeits thereby the widows' pension. No woman can draw a widows' pension and an old age pension at the same time.

Under the Act of 1925 the state contribution to the pension fund was £4,000,000 per year until 1935-36. The following estimates of state aid were made for subsequent years:

1930-31	... ...	£9,999,999	per year
1936-45	... ...	£13,000,000	,, ,,
1942-43	... ...	£21,000,000	,, ,,

By 1946 Parliament is to determine the amount of state aid afresh.

The British budget on pension (excluding the Ministry of Pensions) is itemized below for the period from 1927 to 1930:

Items.	1927-28. £	1928-29. £	1929-30. £
1. Old age pensions	32,870,148	34,091,615	35,537,000
2. Widows', orphans', and old age contributory pensions	4,000,000	4,000,000	4,000,000
Total	36,870,148	38,091,615	39,537,000

In 1929-30 there were altogether 2,822,181 pensioners. The average pension comes up to about £14-0-0 per year.

The pension account grew in the course of the next three years on account of the increase in the number of pensioners. For 1933 we get the following disbursements:—

		£
I.	Old Age Pensions from Age 70 :	
	A	21,979,000
	B	18,556,000
	Total	40,335,000
II.	Contributory Pensions	41,133,000
III.	War Pensions ...	46,990,000
	GRAND TOTAL	128,658,000

In 1933 the pensions totalled £128,658,000. Per head of pensioner the amount was £29-10-0 or nearly £30. And as the 3,241,777 "invalidity" pensioners got £81,668,000 the amount per head was £25.

The Old Age Pensions Act of 1908 was saddled with a "means test." The pensionable age was 70. But nobody at this age was entitled to a pension if one possessed an income of nearly £14 per year. The means test has been continued for non-contributory pensioners even after the passing of the Widows', Orphans' and Old Age Contributory Pensions Act in 1925. Persons who do not contribute are entitled to a pension at 70 but only if they possess an income less than £50 per year.

Benoykumar Sarkar

Reviews and Notices of Books

Linguistics: Selected Papers in English, French and German by Otto Jespersen: Levin and Munksgaard, Nörregade 6, Copenhagen, (Denmark), and George Allen & Union Ltd., Museum Street, London. 1933. Large Octavo, pp. 461.

Otto Jespersen's is an honoured name in present-day Linguistics, and this great scholar of Denmark, a small country which made a most conspicuous contribution to the linguistic science, who retired a little less than a decade from the chair of English language and literature in the University of Copenhagen, is an acknowledged authority on English Philology, in Phonetics and in other branches of Linguistics. Prof. Jespersen's books are well known in the domain of Linguistics, and his "Growth and Structure of the English Language" and to a lesser extent his valuable historical grammar of English have made his name familiar to thousands of Indian students. His original contributions to Linguistics in general or to English or other particular sides of the science are characterised by a singular suggestiveness supported by a wealth of examples or other carefully collected data and couched in a remarkable clarity and felicity of expression.

It was a good thought which will be appreciated by all admirers of his work and his scholarly personality to publish a selection from his papers and addresses as a suitable pendant to his important bigger publications. In the present volume the 21 papers range from 1886 to 1933, and the titles would indicate their scope: (1) Farewell Lecture (on the eve of his retirement)—a review of his scholastic life and work ; (2) Karl Verner—an appreciation of the great linguistic scholar of Denmark ; (3) the Study of the Mother-tongue in Denmark (in French); (4) On the History of Early Phonetics (German); (5) Presidential address before *the Modern Humanities Research Association*, London ; (6) Energetics of Speech (German); (7) Review of Ferdinand de Saussure's 'Cours de Linguistique generale' (French); (8) The Individual and the Community (French); (9) Nature and System of Speech-sounds (German); (10) On the Question of Sound Laws (German), in three parts ; (11) Verner's Law and the Nature of Accent (German); (12) Notes on Metre; (13) Adversative Conjunctions; (14) Symbolic Value of the Vowel *i* ; (15) The System of Grammar ; (16) Voiced and Voiceless Fricatives in English ; (17) Monosyllabism in English ; (18) Veiled Language; (19) A Supposed Feminine Ending ; (20) A Marginal Note on Shakespeare's Language; and (21) Nature and Art in Language. There is an index. The work is sure to find a welcome place in the libraries of specialists, and it should also be in our college libraries, as the English articles at least will have some appeal to our professor and students with a taste for linguistic and literary studies. The printing is excellent, as also is the general get-up, and the book forms a fine example of Danish book-producing.

S. K. C.

Pundalik: a verse-play by Harindranath Chattopadhyaya, pp. 1-22. Reprinted from the *Shama'a* for January, 1924. Madras.

The story of Pundalik, or Pundarik, the graceless young man who through divine mercy became the most affectionate and most filial of sons and through whose piety Vishnu and Sri manifested themselves as Vithoba at Pandharpur, is one of the most beautiful in the Hindu *Golden Legend* of the Deccan, and it was a happy idea of Mr. Chattopadhyaya to adapt the story for a short English verse-play. It would be too much to expect that the spirit and the moral of the original story in its old Hindu setting would be kept intact in an English and a very modern adaptation, but we see enough of Mr. Chattopadhyaya's own particular quality—his facility and even his fire—to be able to appreciate it as a characteristic product of this distinguished Indian poet who has chosen to woo the muse through English.

S. K. C.

The Dream Queen. A translation of the *Svapnavasavadatta* of Bhasa By A. G. Shirreff & Panna Lall. Second Edition. The Indian Press, Ltd., Allahabad. 1933. Price 12 annas only.

It is gratifying to note that Bhasa's drama, translated by the two authors in English verse, and published in 1918, has been successfully produced at the Experimental Theatre of the Vassar College, Poughkeepsie, and that a second edition has been necessary. The version has been therefore before the public and received a certain amount of popular praise. Bhasa's simplicity of diction and naturalness of characterisation easily lend themselves to staging under modern conditions, and the translators deserve to be congratulated for their rendering. There are a few blemishes of print and diction but they are of little significance. It is hoped that other Sanskrit plays will be similarly translated by Messrs. Shireff and Lall and introduced to the West under lucky auspices.

The Gathas. A metrical version in English, Sorabjee Pestonjee Kanga. Introduction by D. J. Irani, B.A., LL.B., Sole Agents: D. B. Taraporevala Sons & Co., Bombay, 1934.

The Gathas, important groups of metrical pieces containing the essence of the teachings of Zarathustra, have an abiding interest as a distinct branch of studies pertaining to a glorious period of the Faith; they have an abiding interest for the philologist, the historian, the student of ancient culture no less than for the devotee. Mr. Kanga has in this volume presented them in an English and metrical garb for the benefit of the public, and in this he has sought to accomplish what he has thought to be a filial duty. His father had been an enterprising and successful businessman; but his pursuit of business never interfered with his religious practices, and his benevolence kept pace with his beneficence. With the idea of paying homage to his father's memory Mr. Kanga has published his translation, relying not on the original text but on the Gujarati version, "Gatha ba maeni," with occasional changes as seemed necessary to him. The stanzas are regular, the scheme being *a b a b b c b c c*, and the choice of words, generally happy. The translator's notes and the introduction, contributed by the distinguished scholar Mr. D. J. Irani, with a brief sketch of Zoroastrianism, will go far to help the general reader to understand and appreciate the version.

PRIYARANJAN SEN

The Saiva School of Hinduism, by S. Shivapada Sundaram, B.A., Emeritus Principal, Victoria College, Chulipuram, Ceylon, with a preface by T. S. Mackenzie, LITT. D., LL.D., Emeritus Professor in University College, Cardiff: pp. 189. (London, George Allen & Unwin Ltd. 6*s*. net.)

This is an important work dealing with a somewhat neglected aspect of Hindu Religion and Philosophy, *viz.*, the Religion of the Śaivas. According to the author's estimate Śaivaism, Vaiṣnavism and Sāktaism constitute the most important members of the group of religions which go by the name of Hinduism. Of these Śaivaism counts the largest number of followers both in India and Ceylon. Śaivaism in its orthodox form is now found in South India, Ceylon, Kashmir and Nepal.

The work is divided into fifteen chapters. The first chapter deals with *Mata* or doctrines and the second chapter with *samaya* or theistic union of soul with god. The next seven chapters are elucidatory of the Śaiva views of the soul's goal of union with god. The last five chapters deal with *praxis* or sādhanā, the methods of realising the spiritual ideal. There are also two appendices dealing with images and Mantra.

The author says in the Introduction that his purpose being "to present only that side of Śaivaism which has a direct bearing on daily life," the philosophical part of Śaivaism has not received the same degree of attention from him as its ethical and religious teachings. This indeed is true in a sense as one reads of union with god in almost every chapter of the book but never of any clear account of what this union is, whether it is pantheistic absorption or theistic communion and love, or a union of identity as well as difference. No doubt, the author speaks of different stages of ascent to complete union through the exercises of the Dasa Marga (the path of a servant), the Putra Marga (the path of the son), etc. All this however leaves the end or goal a beautifully vague consummation which the soul is exhorted to attain without any clear idea of what it is.

Despite these obvious philosophical deficiencies, the work makes good reading as a clear and persuasive exposition of the Śaiva religious and ethical teachings in a form that is easily comprehensible to the modern reader. The author's account of the Śaiva religion deserves special notice in this connection. Religion according to Śaivaism, says the author, "is the urge in living beings that leads them to their ultimate goal of perfection." By perfection the author means some sort of union with god, the urge towards this perfection in creatures being nothing but a manifestation of the Divine Love that draws all creatures towards god and withdraws them from the influence of the limiting principle of *Anava*. This is indeed a synthetic view of religion that unites in the concept of a universal upward urge towards God the diverse warring creeds of men as different manifestations of a common principle. The author's clear and able presentations of the Law of Karma is also deserving of special notice, though it must be confessed we have here too much of a naive confidence in an inherently moral universe that makes for perfection with a corresponding underestimation of the naturalistic scientific view of the world as a play of blind forces.

In the absence of quotations or translations from authoritative Śaiva works, it is difficult to judge the correctness and authenticity of some of the views expressed in the course of the exposition, but this is by no means a defect as the author as interpreter is entitled to put the Śaiva views in the best light possible under the circumstances. An overnice literalism is apt sometimes to overshoot its mark and the author has done well, in our view, to put comprehension before everything else.

S. K. MAITRA

Six Poems of Sri Aurobindo. Rameswar & Co., Chandernagore.

As the title indicates, this brings together six of Sri Aurobindo's poems, mostly recent, and one of them, we may note with pleasure, was published in this *Review* a few months ago. Along with the original poems in English, their Bengali versions are also given, done by some of Sri Aurobindo's disciples, who, by the way, are all well known to the literary public of Bengal.

Extracts from Sri Aurobindo's letters, explaining the metres used in the poems and also their significance, greatly add to the value of the book.

The Teachings and the Asram of Sri Aurobindo—with Bengali and Hindusthani versions and four photographs. Rameswar & Co., Chandernagore.

This pamphlet is an opportune publication indeed, explaining in brief but clear terms the ideals of the Asram of Sri Aurobindo and his teaching and it should help "to remove many misunderstandings" (for which purpose this book is plainly intended) "which seem to have grown up about his Asram in Pondicherry."

..."All houses of the Asram are owned either by Sri Aurobindo or by the Mother. All the money spent belongs either to Sri Aurobindo or the Mother..."

..."The Asram is not an association, there is no constituted body, no officials, no common property owned by an association, no governing council or committee, no activity undertaken of a public character."

"The Asram is not a political institution......The Asram is not a religious association. Those who are here come from all religions and some are of no religion. There is no creed or set of dogmas, no governing religious body ; there are only the teachings of Sri Aurobindo and certain psychological practices of concentration and meditation, etc., for the enlarging of the consciousness, receptivity to the truth, mastery over the desires. the discovery of the divine self and consciousness concealed within each human being, a higher evolution of the nature."

Nietzsche-r Bani (Message of Nietzsche, in Bengali), by Nalinikanta Gupta. Rameswar & Co., Chandernagore.

Those who do not find it convenient to read Nietszche in original or in bigger volumes but would be acquainted with this message will certainly welcome this tiny volume, which has a number of quotations from Nietzsche's writings, all of them well-chosen (one always finds it more profitable to read the author's own writings, even in extracts, than reading half a dozen books *about* them), and also an essay by Sj. Gupta in which he attempts a comprehensive interpretation of Nietzsche's spirit and message.

PULINBEHARI SEN

The Cambridge Modern History, Vol. I. The Renaissance, Edited by Sir A. W. Ward, Sir G. W. Prothero and Sir Stanley-Leathes, K.C.B. Cambridge University Press. Cheap Edition, 7*s.* 6*d.* net.

This book calls for no comment or criticism nor any new introduction to the public. It is the monumental Cambridge Modern History now offered to thousands of its readers in the form of a cheap edition, and is in fact a reprint, minus the bibliography, of the original issued thirty-two years ago, and re-issued several times afterwards. The present volume is priced at 7*s.* 6*d.* net, and is thus placed within easy reach of a larger number of readers. The print, paper and get-up are of standard quality, and would commend themselves to even the fastidious book-lover.

The present reprint, we are told in a note to the present volume, comprises the twelve volumes, together with Volume XIII, which contains the genealogical tables and general index. The bibliographies and the atlas volume are not included in this edition. The entire set of twelve volumes is priced at 90*s.*

N. R.

Abstracts

MODERN ENGLISH POETRY

In an article 'What is the use of Poetry?' in *The London Quarterly and Holborn Review* January, Mr. J. E. Barton incidentally gives a few charactristics of the modern English Poetry. Admitting that it cannot claim now a 'Galaxy of Poetic genius' as it did a century ago, he seeks to give an explanation and goes on:—

> "The major creative powers of our own time are poured into non-literary channels. All over Europe, the outward forms of civilization are being transfigured wholesale by the collective efforts of modern architects, engineers, and constructive designers. Literature is not the characteristic art of this age. In preceding ages, until the end of the Tennyson period, there was a more or less homogeneous reading public—a definite, prepared and educated audience to which the poet might appeal and by whose verdict he was judged. There is nothing of that sort now. It is true that every few years, in what are vulgarly known as highbrow circles, we have novel literary cults, with their own jargon; but the mass of readers is broken up into bewilderingly various sections, with no common aims or standard to unite them. 'Great' poets, in the old sense of that word, could only exist when they had a large and united constituency of whose aspirations they were the mouthpiece. At the moment, our vast half-baked reading public—for most of whom the inheritance of reading itself is only fifty years old—is groping its way towards self-expression by studying compendiums of economics, or alleged popular explanations of the physical universe. That this social and intellectual welter will one day be unified, and that great new poets will arise to answer in a broad way its spiritual cravings, I have personally no doubt. But meanwhile, social conditions do not favour the existence of voluminous poets of classic rank. We have to be content with poets who are authentic, though their genius moves (so to speak) within a smallish orbit. If no poet now writing can be compared in importance with such poets as Wordsworth and Browning and Hardy, we have a surprising number of indubitably real poets, who within their limits respond to the sincere demands of that remnant of readers who seek emotional satisfaction through the art of verse.
>
> "What qualities distinguish the real, though small-scale, poets of this age? One general gift they share is that of a wider and less timid diction than that of their immediate predecessors. We are going back to the seventeenth-century freedom and variety: the spirit which juxtaposes the serious and the humorous, the sacred and the secular, the agreeable and the ugly, with no hard lines of demarcation. Read Andrew Marvell's wonderful lines 'To His Coy Mistress,' with their inimitably subtle blend of deep feeling and playful irony, and you recognize the type of poetic art which is now returning to favour in a modern dress. Stevenson declared that the word 'hatter' was impossible for emotional verse: neither a seventeenth-century nor a twentieth-century poet would agree with him. Our poets no longer treat words as though they were candidates for some exclusive club, requiring the most careful social introductions before they can be admitted.

Tennyson calls a tea-kettle ' a fluttering urn,' but to-day such a phrase would only appear in definitely comic verse. And this wider freedom of vocabulary, which calls things by their plain names, and passes unhesitatingly from the sublime to the ordinary whenever the rhythm of the poet's thought demands it, is the vehicle of a style which is lyric rather than didactic, preferring images to arguments. The clear musical quality of such poems as Ralph Hodgson's ' Time, You Old Gipsy Man,' or ' The Bull,' is an excellent illustration of the modern poet's principle, that the idea should be dissolved in the image. No need to point the moral, if the magic of words and imagery has already created the atmosphere in which we can feel the moral for ourselves. W. H. Davies is another writer whose best verse achieves, apparently by the most simple means, the unity of image and thought.

" Know, all ye sheep
And cows, that keep
On staring that I stand so long
In grass that's wet from heavy rain—
A rainbow and a cuckoo's song
May never come together again ;
May never come
This side the tomb.

"Many of our contemporary poets just look at things, and thereby invite us also to look. John Drinkwater's ' Moonlit Apples,' and Edmund Blunden's ' The Barn,' are typical of what I mean. A direct picture is created ; and just as the spiritual content of a good painting emerges, with no conscious analysis, from the total impression that the canvas makes on mind, so in such poems as these our sense of life's mysterious beauty is enhanced by what to the unthinking would seem no more than a plain scrutiny of something concrete. In one of his later prefaces Thomas Hardy refers to ' Coleridge's proof that a versification of any length neither can be nor ought to be all poetry.' We should not now put the matter quite in that way, but the meaning is clear enough. The modern poet is concerned with the effect of his poem as a whole. To assemble a select body of ' poetic ' lines, each one carefully polished and adorned, is not necessarily to create the poem itself. In Masefield's ' Reynard the Fox,' when you read the description of the busy harness-room and the grooming of the horses, you are not reading poetry in the academic sense of that word. But the quick colloquialisms and realism, the zest and gusto and even 'the strong ammonia flavour,' contribute their vitality to the entire picture of life and humanity which it is the poet's aim to give you. This sort of concreteness, recalling the tavern scenes of the Dutch and Flemish ' little masters,' is a powerful ingredient of poetry as we now understand it, and as Shakespeare understood it.

"Another element in our poetry is what everybody now calls the psychological. Heaven forbid that poets should turn Freud into rhyme. Some of our intellectuals, who make the profound mistake of supposing that intellectualism is art, have produced verses that can only be described as a clever mixture of psycho-analysis and verbiage. But the whole history of poetry, and of the process by which certain poets have found their way to establishment as classics, reveals the fact that no new ' movement,' however interesting it may be from a social or philosophical or scientific point of view, can ever be dissolved into the substance of poetry until it has shed all its technicalities and has been absorbed into the daily unreflective consciousness of ordinary people. There is nothing in Thomas

Hardy's poems that could fairly be called an exposition of nineteenth-century science: yet no poet has so completely embodied, in terms of pure and simple art, those widespread influences of the evolutionary theory, which cause us (rightly or wrongly) to view man as ' a link in the chain of natural causes.' The genuine poet will never give us the sort of psychology which I once heard described, with happy flippancy, as ' gut-burrowing.' But whatever you call it, there is to-day a general awareness of inner mental experiences, often fugitive and only partially apprehended, which our fathers do not seem to have had. Walter de la Mare's verse is full of hints and intimations that lead us towards these more secluded recesses of emotional being. Endowed with extraordinary verbal gifts and a most delicate insight, he captures the flotsam of feeling and converts it into a gossamer beauty. When we read ' The Listeners,' we do not try to explain to ourselves the whole story: we feel as Lamb did, when he said that Coleridge ought never to have explained the first part of ' Christabel.' The characteristic poems of Mr. de la Mare all deal with the inner side of life, suggested to us by images and contacts of a childlike simplicity. If the function of literary art, as somebody once said, is ' to educate the sentiments,' we may say that such poems as ' The Scribe ' or ' Arabia ' or ' The Stranger ' (which I only mention at random from dozens of similar virtue) have the effect of *intensifying* our susceptibility to normal as well as to unusual impressions. In the delightful short poem ' Farewell ' he enjoins us:

> " Look thy last on all things lovely,
> Every hour.

And this sums up what poetry can do for us. A secret quintessence of life is made to exude from sights and sounds to which we might have remained indifferent ; and modern readers do not need, or try, to evaluate their pleasure by any logical or ethical standard. Like the mystic in religion, they know that their experience is good: its value is a matter of certitude, not of proof."

INDIA AND THE ORIGINS OF CIVILIZATION.

In the January number of *The Indian Review* (Madras, Monthly), Dr. Gilbert Slater, in an article entitled, ' India and the Origins of Civilization,' refers to the discoveries at Mohenjo Daro and comments:

" We have then the knowledge now of three, instead of only two, most ancient centres of civilization, from which nearly all, if not quite all, subsequent civilisations have developed. But what about the relations between those three ? The one fact which is clear is that the Sumerian and Indian civilizations must have had a common origin ; one must have been derived from the other, or both must have been derived from some third birth-place, perhaps one still undiscovered. But how were both of these related to ancient Egypt ? Here we come within the range of a long-standing archæological controversy.

"Prof. Elliot Smith and Prof. W. J. Perry, both strong advocates of the theory of the diffusion of any given element of culture from one source only, as opposed to that of independent discovery or invention in various places, hold that both Sumerian and Indian civilisations were derived from Egyptian, the former being brought by Egyptian sailors who had learnt the art of navigation on the Nile, and who explored the shores of Arabia in search of metals, pearls and aromatic gums, which were believed to have magical life-giving and life-preserving qualities, and who ultimately established settlements on the banks of the lower Euphrates. Sumerian explorers later, he opines, travelling eastwards on a similar quest, arrived at the banks of the Indus, and founded the city of Harappa in the Punjab.

"This view is, however, strongly controverted by the Assyriologists, who are able to put forward evidence, believed by them to be conclusive, that Sumerian civilisation, required by Elliot Smith's theory to be much more recent than that of Egypt, is in reality the more ancient. If they are right, it does not follow that Egyptian civilisation is derived from Sumerian, for it has on it so distinctively the marks of evolution in its own unique environment, that of the narrow Nile Valley, of fertile land enriched by the annual overflow of the river and flanked on both sides by arid and barren deserts, that it can have owed only its most primitive beginnings to any outside source. The Assyriologists, however, appear to endorse Elliot Smith's opinion that ancient Indian culture was an offshoot of Sumerian. But from that doctrine Sir John Marshall, who is of all archæologists the best informed on the subject, vigorously dissents.

"The problem is approached from another point of view by Prof. H. J. Fleure and Mr. Harold Peake in their "Corridors of Time." They remind us that the first step towards the attainment of a settled life, and the more rapid progress in useful arts which constitute civilisation, must have been the cultivation of some cereal, perhaps rice in China and maize in America, but certainly wheat in Western Asia, and either wheat or barley in the Nile Valley. They then point out that this preliminary step, pretty certainly, was not taken in any low-lying river valley, covered with dense vegetation until cleared by man, but on more open ground on the slopes of hills, where wild wheat or wild barley grew. They selected, as the probable birth-place of wheat cultivation, an area where wild wheat, called "emmer," can still be found, on the hills which bound the Upper Euphrates Valley. From that centre, they think, the art of cultivation spread down the Euphrates, and through Syria and Palestine into Egypt, and as the richer lands of the plains were opened up, settled communities established on the banks of great rivers, which were linked together when men took to boat-building, grew into cities which became the homes of advanced civilisation."

Here the writer refers to Prof. J. B. S. Haldane, the Cambridge Professor of Bio-Chemistry from whose volume of essays, entitled 'The Inequality of Man,' he gives quotations to show that one of the centres from which the more important group of wheats is derived is in or near South-Eastern Afghanistan. Elsewhere in the same book, Prof. Haldane specifies 'the areas of the more important original centres of wheat cultivation' as 'the fold between the Hindukush and the Himalayas,' the Punjab and the neighbouring hill country. Dr. Slate concludes:

"The conclusions which follow from this new evidence with regard to the original home of other cultivated wheats and of the plants mentioned above are more striking, and more interesting, specially to Indians. They show that the civilisation based on the cultivation of the more important wheats began in the Punjab, and spread thence down the river Indus to Scinde, and that Mesopotamia learnt from India the art of civilisation. Further, since Sumerian civilisation is pretty certainly older than Egyptian, it follows that Indian pre-Vedic civilisation is the most ancient of all, and that to Dravidian pioneers in the life-giving arts of peace, the world owes more of its material prosperity than to the people of any other race or country."

News and Views

[A Monthly Record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and outside.]

Anthropologist honoured

The French Government have honoured the Indian Anthropologist, Rao Bahadur L. K. Ananthakrishna Iyer, who retired from the Calcutta University two years ago, by nominating him a Fellow of the French Academy. The Minister of National Education of France has just issued in his name a brevet of " Officier d'Academie."

Co-education favoured

An appeal for the introduction of co-education in primary schools in India with a view to removing the present inequality between men and women was made by Mrs. Rustomji Faridoonji in an address to the All-India Women's Conference which opened at Karachi on December 29 last.

Women of India, she said, should press the Government to make larger provision for the education of girls.

Mrs. Faridoonji favoured the establishment of a "cultural college where girls, after leaving school, could specialize in two or three subjects, one of which should be of such a character as would enable them to take up some useful occupation. She recommended the formation of a representative committee to inquire into the remodelling of primary and secondary education, and submit a report. The latest European and American methods might also be examined and a scheme evolved to suit present conditions in India.

Primary Education in Mysore

Presiding at the last educational week at Shimoga, Mr. N. S. Subba Rao, Director of Public Instruction, Mysore, said that primary education was the birth-right of every citizen like pure water, sanitation and medical relief. In Mysore State, he said they were maintaining 6,256 schools with 9,606 teachers and 246,273 pupils at a total cost of Rs. 23,00,000. He was however not satisfied with this state of affairs and thought that the system was capable of much improvement and expansion.

Indian Education Conference

The authorities of the various educational institutions of Nagpur have decided to invite the 11th session of the All-India Educational Conference to Nagpur next year.

Physiological Society of India

A Society named "The Physiological Society of India," had been started in Calcutta in July last year, and was registered in December. This society aims at promoting and organising researches in Physiological and Bio-chemical problems of India by enlisting the co-operation of Physiologists and Biochemists working in the various laboratories of India and also of those scientists and medical men who take an interest in these two basic medical sciences. The society had already arranged four ordinary meetings in which several important contributions by research workers were discussed. The office-bearers of the society are:—

President:—S. C. Mahalanobis, Esq., B.Sc. (Edin.), F.R.S.E., I.E.S. (retd.), Professor of Physiology, the University of Calcutta and Carmichael Medical College, Calcutta.

Vice-Presidents:—(1) Sir Nilratan Sircar, Kt., M.A., M.D., D.C.L., LL.D., formerly Vice-Chancellor, Calcutta University. (2) Sir Upendra Nath Brahmachari, Kt., M.A., M.D., Ph.D., Professor of Tropical Medicine, Carmichael Medical College, Calcutta. (3) Sir Kedarnath Das, Kt., C.I.E., M.D., F.C.O.G.. Principal, Carmichael Medical College, Calcutta. (4) Dr. Bidhan Chandra Roy, M.D. (Cal.), M.R.C.P. (Lond.), F.R.C.S. (Eng.), Professor of Medicine, Carmichael Medical College, Calcutta. (5) Dr. H. E. C. Wilson, Professor of Bio-Chemistry, All-India Institute of Hygiene and Public Health.

Secretaries:—(1) N. C. Bhattacharji, Esq., M.A., B.Sc., Professor of Physiology, Presidency College, Calcutta (2) N. M. Basu, Esq., M.Sc., Professor of Physiology, Presidency College, Calcutta.

Assistant Secretary:—Dr. P. N. Brahmachari, M.Sc., M.B., P.R.S.

Treasurer:—Dr. B. B. Sarkar, D.Sc. (Edin.), F.R.S.E., Lecturer in Physiology, University of Calcutta.

The Executive Committee of the Society consists of the above office-bearers and eleven other members representing various institutions.

Indian Economic Association

The annual meeting of the Indian Economic Association held at Patna on Dec. 29, last, accepted the invitation of Dacca University to hold the Nineteenth Economic Conference there. The Conference will be held between December 31, 1935, and January 2, 1936, the exact date to be settled and announced later by Dacca University. The subject to be selected for discussion will be the Economic and Financial Aspects of the New Constitution, Wages in Relation to Costs, Land Tenures: Historical and Modern, the Structure of Indian Industry and a current topic to be decided later. The Association has unanimously elected the following office-bearers for 1935:—Mr. Manohar Lal, Ex-Minister of Education, Punjab (President), Dr. L. C. Jain (Secretary), and an Executive Committee of twelve representing various Indian universities. The Indian Economic Conference, considered a proposal for the formation of an organization for the study of population problems, and formed a committee consisting of the following, with powers to co-opt members, to convene a preliminary conference with a view to bringing into existence a separate organization (Institute of Population Research) for scientific investigation of population problems: Mr. Manohar Lal, Mr. K. T. Shah, Professor C. N. Vakil, Dr. B. N. Kaul, Dr. H. L. Dey, Dr. Gyanchand and Dr. Radhakamal Mukherjea.

Allahabad University

At a meeting held on Dec. 29 last, the Executive Council of the Allahabad University considered the letter received from the Secretary Unemployment Committee, U. P., to the Vice-Chancellor, requesting the University authorities to submit a memorandum on the question of unemployment to the Committee and to nominate three members of their staff to appear before the public sittings of the Committee. The Council decided that the letter of the Secretary be circulated to all the members of the teaching staff so that those members who are desirous to appear as witnesses may do so in their individual capacity and authorized the Vice-Chancellor to call a Committee to consider the form of memorandum to be submitted to the Unemployment Committee if it is considered at all necessary. The Council considered the Academic Council's resolution favouring the formation of an advisory board to advise intending candidates for the Competitive Examinations held by the Public Service Commission (India) especially the Indian Civil Service Examination. It accepted the principle underlying the proposal which was originally forwarded to the University authorities by the Educational Commissioner with the Government of India on the recommendation of the Inter-University Board. The Council decided to recommend to the authorities concerned that they approved of the suggestion of the Academic Council that subjects like Sanskrit, Arabic, Persian and Pali be included as optionals for the Indian Military Academy Examination.

Education in Bengal, 1932-33

An interesting review of the progress of education in Bengal has been furnished by the Bengal Publicity Board. It shows that Bengal is definitely taking an increasing interest in the education of her people. Owing to the prevailing economic distress and the consequent fall in revenue, Government had to curtail their expenditure under all heads possible. This accounted for the decrease in expenditure on public instruction in 1932-33 as compared with the previous year. Certain communities have remained more or less stationary while others have taken tremendous strides forward.

It is more or less true of the "educationally advanced" Hindus. The number of their pupils has not shown much variation during the last decade. The backward classes are now fully alive to the need for education. The number of their pupils has increased by rapid strides. In 1922, it was 82 852 ; in 1927, 344,179 ; in 1932, 440,054 and in 1933, 437,220. For every one of their number at school in 1922 there are now 5. The Namasudras and Pods in particular among the backward classes have taken full advantage of the facilities available and are helping themselves by founding more schools and providing scholarships for their children. The advance of Mahomedans is also noticeable. They have nearly doubled their enrolment and the percentage of those under instruction to the total population has risen from 3·5 in 1922 to 5·2 in 1932 and to 5·3 in 1933. The proportion of Mahomedan scholars to the total number of scholars is now 51·7 which is not far from 54·8, the percentage of Mahomedans to the total population.

It is a striking feature in the education of this country that there is appalling illiteracy among the masses side by side with people who in the sphere of higher education can hold their own against any other people in the world. To lay the entire blame on paucity of funds will certainly not be a fair explanation of the position. The number of primary schools in the province is quite adequate for universal education, and if only pupils who entered could have continued till the end of the full primary course, the problem of illiteracy would have been solved long ago. But, unfortunately, people in the country are so poor that they cannot afford to keep away their wards from work for that length of time with the inevitable result that they have very little education and what little they acquire they forget in the atmosphere of village life. Moreover, those who learn anything find the dull village life distasteful and tend to drift to the town and the standard of literacy in the village therefore remains as low as before. Though it is a happy sign that increasing attention is being paid to the stage of education which affects the masses, the problem of education in Bengal is still a difficult one, closely interwoven as it is with her economic conditions. Any effort that will be directed towards the economic recovery of the province will therefore go a long way towards the solution of this problem.

Indian Institute for Medical Research

The Secretary, Indian Institute for Medical Research writes:—

"Eminent public and scientific men of the country—Dr. Rabindranath Tagore, Sir P. C. Ray, Sir C. V. Raman, Pandit Madan Mohan Malaviya, Mr. A. R. Dalal, Sir Nilratan Sircar and others—issued an appeal last year for public support to a scheme for the establishment of an Indian Institute for Medical Research. The generosity of some of our countrymen, and of the Sir Dorab Tata Trust, has now made it possible to start the Institute in the first week of January, 1935, and it will be located in temporary premises at 41, Dharamtala Street, later shifting to a more suitable and commodious block of buildings, for which negotiations are proceeding. The funds obtained so far do not permit the opening of all the proposed departments immediately. For the present, the Institute will start with the research departments of Bacteriology and Protozoology, together with the diagnostic department. To these it is proposed to add the departments of "Chemotherapy," "Biochemistry and Nutrition," "Experimental Pharmacology and Indigenous Drugs Inquiry" and "Tuberculosis" as funds become available. It will be recalled that the scheme envisages the establishment and running of the Institute on the plan of the Pasteur Institute of Paris. A total sum of Rs. 1,25,000 will be necessary for starting the Institute. So far as the recurrent annual expenditure is concerned, the scheme provides for making the Institute self-supporting from the second or third year. That is proposed to be done by having a manufacturing annexe for standardized biological products. It has been estimated that the proceeds from the diagnostic department and the manufacturing annexe will be adequate for the maintenance of the Institute. The Institute is an all-India organization and it is proposed to offer facilities for research, as far as funds allow, to workers drawn from all parts of India. The research work will bear on both basic problems and problems of immediate importance to the Indian people. The researches will be published in different journals and also in the 'Transactions of the Indian Institute for Medical Research,' which will be periodically issued. The promoters of the scheme realise the importance of making this work available to the general public from time to time in clear, non-technical language, as far as possible. The Institute will provide for a very important section, which will be entrusted with the dissemination of the knowledge of hygiene and of preventive measures among the masses of the country. The Institute will make every effort to further the cause of science and service. Though hearty response has been evoked by the appeal published last year, the sum obtained still falls short of the funds required. Contributions and donations will be gratefully acknowledged by the Secretary."

Education in Bihar, 1933-34.

The fact that the economic depression continued to assist in the growth of the number of secondary schools, many graduates and undergraduates in villages and towns taking to the profession of teaching on low pay failing other avenues of employment is revealed in the report of the Director of Public Instruction, Bihar and Orissa, for the year 1933-34.

The total number of students, reading in schools and colleges, showed a rise of 15,688 over 1,118,221 of the previous year. Expenditure on education also rose to Rs. 1,69,49,133 against Rs. 1,67,08,763. Out of this some 32·51 per cent. was spent from Government funds.

The number of recognised schools decreased by 185 but the total number of schools rose by 178 *i.e.*, to 31, 573.

The number of primary schools of all classes for boys and girls, both Indian and European, fell from 27,426 to 27,173 but the number of pupils in them rose from 891,231 to 895,164; the direct expenditure rose from Rs. 55,14,791 to Rs. 55,43,500. The number of primary schools for Indian boys fell from 25,004 to 24,759 but the number of pupils rose from 826,846 to 830,510; the direct expenditure rose from Rs. 49,77,160 to 50,09,206. The recurring grants for primary enucation made to local bodies amounted to Rs. 33,25,178, against Rs. 31,22,374 in the previous year.

The work done in the primary schools was of very good quality. One inspector reported the gradual introduction of the play-way and the story method of teaching reading to beginners. The use of manuscript word-cards, locally prepared reading sheets, beautifully illustrated simple stories and counting sheets and materials have done much to break the monotony and dullness of school work for beginners.

The education of Indian girls and women again showed a slow but steady improvement. There was an increase of 1,084 girls in the number attending girls' schools during the past year, the total being 75,960 compared with 74,876 girls in the preceding year. There was an even greater increase in the number of girls reading in colleges and schools for boys, *viz.*, 5,426, the figures being 63,926 this year and 58,500 in 1932-33, an interesting indication of the progress made in co-education.

Inter-University Debates

Representatives of Calcutta, Lahore, Lucknow, Aligarh, Agra and Delhi Universities took part in a debate organized by the Literary Union of Hindu College of Delhi, the proposition debated being "that Socialism is the only means of political emancipation." Mr. D. M. Chatterji, of Calcutta University, obtained the first prize while the second and third prizes went to Mr. Baldeo Kapur of Lahore and Mr. Hasan Turab Ali of Delhi, respectively. In another debate held at the Law College, on January 19 last, the proposition discussed was "that Imperialism is a stumbling block in the way of the federation of man." The Law College of Calcutta won the prize, a miniature Kutub Minar.

Indian Philosopical Congress

His Excellency Lord Erskine, Governor of Madras, opened the tenth session of the Philosophical Congress on December 20 last. Dr. John Mackenzie, Principal of Wilson College, presided. Sir S. Radhakrishnan, Vice-Chancellor of Andhra University, who is chairman of the Reception Committee of the Congress, welcomed the delegates.

Mr. E. B. Havell

The death occurred on Dec. 30 last of Mr. E. B. Havell, formely of the Indian Educational Service, at the age of 73. Coming to India in 1884 as Superintendent of the Madras School of Art, he conducted an inquiry into the indigenous arts and industries of India before coming to Calcutta, in 1896, as Principal of the Calcutta School of Art and Keeper of the Government Art Gallery. Mr. Havell took a leading part in initiating a movement for the revival of hand-loom weaving and, as a Fellow of the Calcutta University, drew up the report of a Committee appointed by Government to revise the scheme of vernacular education in Bengal. He retired in 1906 but offered his services to the country during the War and was, from 1916 to 1923, a member of the British Legation at Copenhagen.

Allahabad Museum

The Allahabad Municipal Museum received some of the archaeological antiquities of Sarnath and other places from the Director-General of Archaeology as well as from other sources. A large number of old Tibetan paintings and bronzes from Tibet, Nepal and South India have been added to the Museum's collections.

Primary Education at Chittagong

A report on the progress of free and compulsory primary education among boys and girls of the Chittagong municipal area during 1933-34 states that out of the total of 3,100 boys between the ages of six and eleven according to the census of 1931, 2,853 boys were reading in the municipal primary schools and night schools, and 425 boys were studying in the primary section of the high and middle schools of the town. In all 3,278 boys were reading in the educational institutions of the town, in other words, the number of boys exceeded the census figure by 178. Out of a total of 2,600 girls between the ages of six and eleven within the municipal area (again according to the census of 1931), 1,751 girls were reading in the municipal primary schools, that is, about 67 per cent. of the girls were in school. Two model girls' schools were started during the year in accordance with a scheme sanctioned by the Government. Since 1928, when compulsion for boys' attendance in schools was enforced, it appears that the number of boys in

Class II has doubled. There have also been increases in the numbers in Classes III and IV, and in the number of girls in the higher classes.

Indian Economic Conference

Presiding at the 18th session of the Indian Economic Conference held at Patna on Dec. 26th Professor C. N. Vakil said that events in the world in general and in India in particular indicated a trend towards a new economic order. Among other things, he said that there was also a complete absence of systematic study of economic problems and the existing arrangements for leading public opinion were wholly inadequate. Compared with foreign universities, the equipment and resources for economic studies in the universities in India were very poor. And even the limited resources available could not be utilized for a wider purpose because one class of teachers were poorly equipped and a second class, well-equipped and in a position to do useful work were poorly paid and often over-worked. A third class—chiefly teachers in the superior grades of the Government service—were both well-equipped and highly paid but were hindered by restrictions on the free expression of opinion. The scientific worker, he said, should be allowed to express his opinion freely, irrespective of persons and parties. The fourth class—teachers working in the universities and private institutions—were both well-equipped and well-paid but they were comparatively few. They had opportunities for independent thought and facilities for work which, though poor compared with those available in the West, might be characterized as good under the present conditions.

Professor Vakil pleaded for the raising of academic economists in public esteem and the provision of sufficient facilities to encourage and develop the work of this class of teachers and institutions. For this purpose he suggested the endowment of chairs and fellowships for research work in economic problems. He suggested also the expansion of economic departments of universities and colleges by the appointments of specialists in different branches; the employment of a special research staff for the study of current problems by commercial and political bodies in the country; the encouragement of research publications; consultation with the experts on a footing of equality by the Government commercial bodies or political organizations; and the improvement of the Government machinery for the collection and publication of economic and statistical information.

Aligarh University Convocation

The Hon. Sir Shah Mohammed Salaiman, Chief Justice of the Allahabad High Court, in his address at the annual convocation of Muslim University at Aligarh, declared that the time was gone when the merely literary or scientific education imparted in most of the Indian educational institutions could suffice to find work for educated youngmen or women and that the whole system of education required drastic overhauling.

The existing institutions which impart merely general education, he urged, must be transformed into semi-vocational institutions, so as to equip students for various callings and occupations.

The secondary schools throughout the country, he continued, are designed pre-eminently to provide purely literary education and qualify matriculates for admission to the universities, and not so much to give them training to adapt themselves to occupations and callings. The existing schools have no doubt contributed to the progress of secondary education on a large scale but it is in consequence of these very schools that the problem of unemployment has been so acute, boys are taken away from their hereditary occupations and given nothing but a smattering of literary education instead. If the type of education imparted by the schools were changed, their output could be absorbed into agricultural, industrial and commercial activities.

Some vocational training should be made compulsory so that no student should be allowed to pass out of school without having learnt some art or craft on which he could fall back, if he could not afford to prosecute his studies further. The curriculum of the High Schools should include vocational training, and the examination should not be a mere test for admission to universities as it is at present. The problem of unemployment would be solved to a large extent, if instead of creating in their minds a contempt for their trade, the students were given some special training for it, and were made more fitted to go back to it.

Indian Science Congress

There were a number of discussions and meetings on interesting subjects when the Indian Science Congress met at Calcutta on January 3 last.

Standardization of Courses in Geology for university examinations was discussed at the request of the Inter-University Board of India. On the same day there was a meeting for considering the foundation of the Indian Society of Soil Science. On January 4, a symposium was held on the North Behar Earthquake, 1934, in which members of the Mathematics, Physics and Geology sections took part. The teaching of elementary Biology in India was debated upon on January 5, and on January 7, the members of the Chemical and Medical sections met to discuss the theory of Vitamin.

His Excellency the Viceroy and His Excellency the Governor of Bengal were the patrons of the Congress while Dr. J. H. Hutton, Deputy Commissioner, Assam, was the president of the Calcutta session. Dr. F. J. F. Shaw, Director, Imperial Institute of Agricultural Research, was the president of the section for Agriculture ; Dr. N. R. Sen, Ghosh Professor of Applied Mathematics, Calcutta University, was the president of the section for Mathematics and Physics ; Dr. A. C. Sarkar, Professor of Chemistry, Presidency College, Calcutta, was the president of the Chemistry section ; Diwan Ananda Kumar, reader in Zoology, Punjab University, was the president of the Goology section ; Dr. J. H. Mitter, University Professor of Botany, Allahabad University, was the president of the Botany section ; Dr. M. S. Krishnan, Assistant Superintendent, Geological Survey of India, was the president of the Geology section ; Major K. R. K. Iyengar, Director, Pasteur Institute of Southern India, the president of the Medical and Veterinary Research section; Mr. G. S. Ghurye, Head of the Department of Sociology, Bombay University, was the president of the Anthropology section ; and Dr. S. C. Mitra, Lecturer, Department of Psychology, University College of Science, Calcutta, was the president of the Psychology section.

Mr. S. P. Mookerjee, Vice-Chancellor, Calcutta University, was the chairman of the Reception Committee while Prof. S. K. Mitra, Khaira

Professor of Physics, Calcutta University, and Principal B. M. Sen of the Presidency College, Calcutta, were local secretaries.

His Excellency the Viceroy opened the Congress at the Senate Hall, Calcutta University, in the presence of a large and distinguished gathering of scientists from different parts of India. His Excellency the Governor of Bengal also attended.

The most important thing in connection with the Congress was the foundation of a National Institute of Sciences of India. The National Institute was formally inaugurated by His Excellency Sir John Anderson in the Senate House of the Calcutta University on January 7, and its first ordinary general meeting was held in the rooms of the Asiatic Society of Bengal on January 8 last. The foundation of the Institute puts an end to all controversy regarding the formation of a National Institution for the organization of Science in India and to effect co-ordination between Scientific Academies, Societies, Institutions and Government Scientific Departments and Services, and generally to act as the National Research Council of India.

All-India Education Conference

Rao Bhadur Thakur Singh Chain Singh, Senior Minister of Jodhpur State, presiding at the tenth All-India Education Conference held on Dec. 27 last, said that there was not much chance of modern democratic institutions being successful in India unless those responsible worked for the educational advancement of the people and produced a democracy capable of understanding not only the privileges but also the responsibilities of citizenship.

Sir Fazl-Hussain, Education Member, Government of India, opened the Conference.

A large number of delegates representing various provincial associations including those in many Indian States, were present. Several women delegates were also present to give their views on women's education.

Rao Bahadur Thakur Chain Singh said that the signal honour which had fallen to him, a subject of an Indian State, of presiding at the Conference was symbolical of the growing realization in the country that British India and the Indian States were intimately connected with one another in most matters affecting national progress and, particularly, education.

He said that it furnished a platform on which they could meet in a spirit of comradeship for fighting the forces of ignorance. He hoped that when the Federation materialized they would have greater opportunities for such co-operation in important nation-building activities.

Important resolutions were passed and interesting topics discussed. Principal P. Seshadri, of Ajmere Government College, suggested that colleges should co-operate to create a Federal University so that a unitary system of instruction might be found which would suit the varying interests of India. Principal K. G. Sayigi Bain of the Aligarh Teachers' Training College discussed the new movements and forces which were operating nationally and internationally to reshape education throughout the world. The need of eliminating the waste of time and effort in India's educational system was emphasized by Sir George Anderson (Education Commissioner with the Government of India). While there had been substantial progress in many directions, said Sir George, there was still cause for great disquietude, especially in the disappointing headway being made against illiteracy and the congestion of the universities by students unfitted to benefit from the teaching there. "The solution," he declared, "is to provide separate stages of education, each with a well-defined objective and to ensure that pupils shall attain the objective of each stage which they attempt."

All-India Libraries Conference.

Raja Kshitindradeb Rai Mahasai of the Bansberia-Raj, Hoogly, is one of the initiators of the Library Movement in India. To the ninth All-India Library Conference which lately held its sittings at Madras he sent the following message:

> This is the age of Democracy. National consciousness has been aroused all over the world. Young and old are stirred by this national feeling which rightly or wrongly has to be recognised. In recognising this it must be remembered that there is need for directing this consciousness along right lines. No better way, no path so good towards progress, can be devised to help along our young men than the study of books. In 1891 I recognised this by founding a library in my native place and the Bansberia Public Library now contains several thousands of books. I know how much this is valued. The Library building is a meeting place for young and old. While the way is long, it has to be remembered that a journey of 1,000 miles begins with one foot-step. We are on the way that is the way of progress. I therefore wish my fellow-workers and countrymen every success in their efforts to make life more interesting than it has been and by doing that we make the world a better one to live in. As an old man I give the movement and its organisers my blessings.

Ourselves

[*I. University's Loss—II. Calcutta University Foundation Day Celebrations—III. The University Crest—IV. Election of Fellows by Registered Graduates—V. New Fellows—VI. University Representative on the Inter-University Board—VII. Our New Minto Professor of Economics—VIII. Sir Rashbehary Ghose Professor of Physics—IX. Madam Halide Edib Adnan—X. Sir Asutosh Mookerjee Medal in Science, 1933—XI. Indian Philosophical Congress, 1935—XII. Annual Convocation, 1935—XIII. Annual Grant to Non-Government Colleges—XIV. Co-education and the Assam Government—XV. Calcutta Students' Mess Scheme—XVI. The University and Next Election to Provincial Legislature—XVII. Sir P. C. Ray Fellowship in Chemistry—XVIII. Doctor Birendranath Datta Memorial Medal.*]

UNIVERSITY'S LOSS

The month of January has been, in a sense, one of great loss to the University. Three of our stalwarts passed out of the land of living, one calamity following quickly upon another. We mourn the deaths of Sir Abdullah-al-Mamun Suhrawardy, Khan Bahadur Aga Muhammad Kazim Shirazi and Mr. Jyotiprosad Sarvadhikary.

Sir Abdullah-al-Mamun Suhrawardy, KT., M.A., PH.D., D.LITT., BARRISTER-AT-LAW, who by his charming personality had endeared himself to all who knew him, died on 6th January last, after a brief spell of illness, at the age of fifty-five. A son of Hazrat Maulana Obeidulla-al-Obeidi Suhrawardy, Sir Abdullah distinguished himself at Dacca Madrassah and then at Dacca College, where he received his early education. Later he proceeded to England and was educated at University College and King's College, London. He enlarged his continental experience by sojourning in France, Germany, Austria, Constantinople and Cairo. He was called to the bar at Gray's Inn. During his stay in England Sir Abdullah founded the Pan-Islamic Society of London. Returning to Calcutta loaded with honours, he joined the High Court as a Barrister. He was one of the two distinguished persons who were the first to be admitted to the Degree of Doctor of Philosophy of this University in 1908, his thesis being *Sources of Muslim Law.* In 1911 he was appointed Tagore Professor of Law in this University. As Professor of Islamic History in the Post-Graduate department, as a Fellow of the University, as the Philological Secretary of the Asiatic Society, Bengal, and as the author of *Sayings of Muhammad* and of other valuable works he enjoyed a reputation second to none in the academic world. He will also be remembered as the donor of the Khujasta Akhtar Banu Suhrawardy Gold Medal, of which he himself was the first recipient in

1919, jointly with Mr. Pramathanath Banerjee, M.A., B.L., Barister-at-Law, on a Thesis entitled—*The Story of Nala as narrated by Vyāsa and Faizi—a comparison and a contrast.*

Sir Abdullah Suhrawardy had also a distinguished political career. He was elected to the Bengal Legislative Council in 1910 and was a member of that body till 1926. In the same year he was elected to the Legislative Assembly where he sat till his death, representing the Moslems of West Bengal. He was a member of Lord Southborough's Reforms Committee and also of the Indian Central Committee, co-operating with the Simon Commission. He was created a Knight in 1931.

The Syndicate before proceeding to the business of the meeting held on 18th January adopted the following Resolution:—

> The Syndicate place on record their deep sense of sorrow at the death of Sir Abdulla Suhrawardy, KT., M.A., PH.D., D.LITT , BARRISTER-AT-LAW, who by his many-sided activities rendered valuable services to the University in particular and to the country in general, and offer their heart-felt condolence to the bereaved family.

Sympathetic reference to his death was also made at the Annual Meeting of the Senate held on 26th January last. "Sir Abdullah," said the Vice-Chancellor, "was not only a great scholar, but a man who had a large heart and a very broad vision, who worked whole-heartedly for the welfare of this University whenever his services were required."

Khan Bahadur Aga Muhammad Kazim Shirazi, originally a native of Persia, chose Calcutta as his venue of work. A distinguished Persian scholar, he was connected with the now defunct Board of Examiners that used to hold language tests for Government officers. He was Post-Graduate Lecturer in Persian at the Calcutta University for the last twenty-five years, retiring from service in July last year. He was, until his death, a Fellow of this University. "His death," the Vice-Chancellor remarked at the Annual Meeting of the Senate, "was a loss not only to Persian scholarship but also to the cause of teaching in the Calcutta University." Reference to his death was made at the meeting of the Syndicate on 18th January and a Resolution recording "their deep sense of sorrow" was adopted.

Mr. Jyotiprosad Sarvadhikary, M.A., B.L., was a distinguished Advocate of the Calcutta High Court and Senior Professor of Hindu Law in University Law College. Educated at the Hare School and the Presidency College, Calcutta, Mr. Sarvadhikary took his M.A. degree in 1885 and B.L. in 1887 and was enrolled as a Vakil of the Calcutta High Court in 1889 where by sheer dint of merit, he soon became an illustrious member of the Vakil Bar and commanded a large practice. He devoted most of his time and intellect to the work of a jurist. With the establishment of the University Law College the late Sir Asutosh Mookerjee chose Mr. Sarvadhikary as a Lecturer in Hindu Law for the new college, to which post he adhered till death, becoming latterly Professor of Hindu Law. His edition of the late Professor Raj Kumar Sarvadhikary's Hindu Law of Inheritance has been acclaimed as a hall-mark of his attainments as a jurist. Mr. Sarvadhikary was also a recognised authority on Constitutional Law. He was elected an Ordinary Fellow of the Calcutta University in 1909 and, with the new University Act coming into force, he became its Honorary Fellow.

The Syndicate at their meeting held on 18th January adopted a resolution recording their deep sense of loss and sorrow at his death. Sympathetic reference was also made at the Annual Meeting of the Senate by the Vice-Chancellor, who described him as a "pillar of strength" to the University Law College.

* * *

II. CALCUTTA UNIVERSITY FOUNDATION DAY CELEBRATIONS.

The 24th January, 1935, was a glorious day in the Annals of the University of Calcutta. For the first time in a long span of seventy-seven years it celebrated on that date its Foundation Day amidst scenes of unprecedented splendour and enthusiasm. His Excellency the Chancellor, Sir John Anderson, presided on the occasion.

Elaborate arrangements were made by the University authorities befitting the occasion and the entire programme was gone through smoothly. A stadium was erected on the Maidan on a portion of the ground bounded on the east by the Red Road, on the north by Esplanade, on the west by Plassey Gate Road and on the south by the Hockey ground of the Women's Hockey Association. At 7-30 in the morning, students from different colleges in the city numbering over 1,500 assembled at the grounds to the south of the Presidency College. At about 8 A.M. the Route March began, the University Band leading. In the forefront of the procession was the University banner, while each college bore its own banner with its name thereon. The whole route from College Street to the Maidan was thronged with thousands of spectators, and house-tops and balconies were overcrowded. The column arranged in fours reached the arena at about 9 A.M. His Excellency the Chancellor arrived at 9-15 A.M. and was received by the Vice-Chancellor, Mr. Syamaprasad Mookerjee. At 9-15 the March Past began, with the girl students of the Asutosh College robed in blue-bordered *sari* leading, followed by the girl students of the Vidyasagar College wearing red-bordered Khaddar *sari.* As the students filed past the University banner posted in front of the Chancellor, His Excellency rose from his seat and watched the march with keen interest. The march lasted about twenty minutes, after which the Vice-Chancellor addressed the gathering.

It was a soul-stirring speech delivered with mighty lungs, and the whole cultured audience was held spell-bound for over quarter of an hour. In that short but forceful harangue the Vice-Chancellor recalled in glowing terms the past achievements of the University tracing its development stage by stage and clinched his speech by an expression of optimism for the glorious future that awaits the University as the sustaining spring of our corporate life and national solidarity.

His Excellency the Chancellor next addressed the gathering.[1] The speech was marked by His Excellency's deep appreciation of the University's achievements in diverse fields of activity. His Excellency dilated on the merit of observing the Foundation Day. Said he: "The observance of Foundation Day by auniversity, college, or school gives an opportunity to successive generations of paying their homage and publicly manifesting their gratitude to its founders and to those who in their various ways have contributed to its healthy growth and development. It rightly focusses attention upon the ideals and example of those from whose efforts spring the privileges enjoyed through membership of the body, be it university, college or school." The ideals which the University has fostered are, His Excellency remarked, " a godly heritage" and he exhorted the members of the University to " see to it that it was ever handed on undiminished." His Excellency concluded his speech after alluding to the great task of national regeneration lying before Bengal, which was only possible by upholding " the traditions of service which the great benefactors of the past have handed down." With the conclusion of the speech the morning programme was finished.

The afternoon programme consisted of mass demonstration of freehand exercises, indigenous exercises, agility exercises and gymnastics, Indian club drill and Bratachari demonstrations. The Vice-Chancellor distributed prizes to the winners in the Inter-Collegiate Gymnastic Competition and granted certificates and badges to the successful candidates at the Athletic Proficiency Test and also awarded Blues.

The noble idea of this commemoration owes its origin to the superb imagination of Mr. Syamaprasad Mookerjee, who has already initiated many an important scheme of University reform during the six months that he has been Vice-Chancellor. The execution of the programme was entrusted to the Students' Welfare Committee. For the unique success that attended the emprise, our thanks are due to the Secretary of the Committee, Dr. Anathnath Chatterji, M.B.B.S., who was ably assisted by a band of experienced and indefatigable workers.

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[1] The full text of the addresses of H. E. the Chancellor and the Vice-Chancellor is given in the Appendix.

The function will henceforth be an annual one. To those who witnessed the celebrations, the scene must have brought sufficiently home what the term "affiliation" has hitherto meant and what it henceforth is going to mean. A new life is pulsating within University men and a kindred feeling is passing from mind to mind. It seems that the concept *University* is nebulous no more, for the synthesis of its constituent attributes is clearer than ever.

It will perhaps be interesting in this connection to recall the circumstances in which this University came into existence seventy-seven years ago. Calcutta had long before that date earned some eminence as a seat of learning. The Asiatic Society of Bengal had been carrying on researches in practically all branches of knowledge. The Sanskrit College, the Medical College and the Hindu College had already been founded, and as early as 1845 Mr. Charles Hay Cameron had suggested the foundation of a University for co-ordinating the activities of the existing institutions and conferring degrees on suitable candidates. Mr. Cameron went so far as to petition the Parliament in 1852, but it was not till 1854 that the necessity for founding Universities in India was officially recognised. In that year Sir Charles Wood sent his famous Education Despatch urging upon the Government of India the task of formulating "a properly articulated scheme of education from the Primary School to the University."

It was in pursuance of this policy that an Act of incorporation was passed in January, 1857, and the Calcutta University began its glorious career as a federation of Colleges for conducting examinations and conferring degrees on the lines of the University of London. A few months later the Universities of Bombay and Madras were founded with the self-same object. In the early days the jurisdiction of the Calcutta University extended over the whole of Northern and Central India, Burma and Ceylon. Later on its burdens were considerably lightened by the foundation of the Universities of the Punjab and Allahabad. The Act of 1904 limited its jurisdiction to the Presidency of Bengal, Assam, and Burma. In recent years the creation of the Universities of Patna, Rangoon and Dacca has limited its jurisdiction further to Bengal and Assam with the exception of the city of Dacca and its immediate neighbourhood. The first Chancellor of the University was the first Viceroy of India. Viscount Canning brought with him the great traditions of Oxford, but it is needless to add that he had hardly any time to devote to the infant

University. So the duty of shaping its policy devolved naturally upon the first Vice-Chancellor, Sir James William Colvile.

It may not be irrelevant to note here that among the Foundation Fellows were such distinguished Indians as Prasanna Coomar Tagore, Rama Prasad Roy, Ram Gopal Ghosh, Pandit Iswar Chandra Vidyasagar and Muhammad Wujeeh. Calcutta had been very fortunate in her Vice-Chancellors, among whom may be mentioned Ilbert and Maine, but it was not till 1890 that an Indian, Sir Gooroodass Banerjee, attained the great honour. One of the first to seek and obtain a Degree of the newly-founded University was the great Bengali novelist Bankim Chandra Chatterjee, the poet of "Bande Mataram." The foundation of the University was followed by foundation of new colleges. The St. Xavier's College was founded in 1862; seven years later, the Metropolitan College came into existence under the fostering care of Pandit Iswar Chandra Vidyasagar. Two other colleges, the City and the Albert, were founded in 1881.

The University, however, continued to be an examining body, its administration being carried on by the Syndicate and the Senate. College professors like Duff did indeed exercise great influence in the Senate, but they were there by accident and not by right. Among the most notable donations that the University received in the old days were those made by Mr. Premchand Roychand of Bombay and Mr. Prasanna Coomar Tagore.

A new epoch in the history of the University began with the amending Act of 1904 and the appointment of Sir Asutosh Mookerji as Vice-Chancellor in 1906. The Act recognised the need of a new orientation and a permissive clause afforded suitable opportunity, if the University was so inclined, of revising its aims and ideals. A piece of legislation may very well create fresh opportunities of reform but it seldom effaces old traditions. The great majority of the intelligentsia had been trained in old institutions which formed the component parts of the federal University and it is almost impossible to realise to-day what a stupendous task Sir Asutosh undertook to accomplish. Few people now remember that the present regulations were the handiwork of the great Vice-Chancellor.

The regulations recognised teaching as one of the inherent duties of the University and affiliated institutions were immediately subjected to a careful supervision of the affiliating body. In his first Convocation Address Sir Asutosh Mookerjee clearly explained his ideals. "The regulations," he said, "indicate that the University is no longer to be a merely examining body with power to grant degrees; it is not even to be merely a federation of colleges, it is to be a centre for the cultivation and advancement of knowledge. * * * * Unless the University can show a substantial amount of research, produced by the aggregate of its Professors and unless it can show that it has trained a substantial number of able and willing workers to carry on research in different branches of knowledge, the University can hardly be regarded as approaching the realisation of its ideal. No University can rightly be regarded as fulfilling the purposes of its existence unless it affords, to the best of its students, adequate encouragement to carry on research and unless it enables intellectual power whenever detected, to exercise its highest functions."

To-day these words will sound quite commonplace but twenty-five years ago some of our prominent educationists really apprehended that research was hardly compatible with efficient teaching, and even if sufficient funds were available to create all the necessary facilities, a sufficient number of young men with the necessary intellectual equipment would not be forthcoming to take advantage of them. With an unflinching resolution and a robust optimism Sir Asutosh proceeded with his work and in the second Convocation Address he had the satisfaction of announcing notable progress. The Maharaja Bahadur of Darbhanga made a princely donation and the Library building that bears his name was constructed. Mr. Guruprasanna Ghosh made a munificent gift of Rs. 2,50,000 to train Indian students in the Arts and Industries of Europe, America and Japan. Three distinguished savants, Dr. Thibaut, Prof. Schuster, and Dr. Holland were appointed University Readers, and Dhammananda Kosambi, Satyabrata Samasrami and Pandey Ramavatara Sarma were appointed to impart instructions in Pali, Vedic literature and Vedanta Philosophy to our advanced students.

Such was the humble beginning of the huge Post-Graduate department of to-day that has on its roll no less than 1,200 students and nearly two hundred teachers. The next year (1909) saw the appointment of the Minto Professor of Economics and the foundation of the Law College. The munificence of the Maharaja of Cossimbazar and the Maharaja Tagore made the equipment of a splendid Law library an accomplished fact.

It is common knowledge how year after year erudite scholars from all over the world visited Calcutta at the invitation of Sir Asutosh to stimulate with their discourses the intellectual aspirations of our young graduates. Fresh University Chairs were created, in Philosophy and Mathematics, in Ancient Indian History and International Law, University lecturers were recruited to impart instructions to post-graduate students who eagerly flocked to the University and it became their *Alma Mater* not merely in name but in reality as well.

The public and the Government were infected by Sir Asutosh's enthusiasm and adequate grants were made from public funds to finance these new ventures of the University. It is well known how the late Sir Taraknath Palit donated his life's savings, how his gift was munificently supplemented by the late Sir Rashbehary Ghose and how the University College of Science and Technology was founded. Not a year passed but something great was achieved. Neither the Vice-Chancellor, nor his colleagues spared themselves in the service of the University, and when Sir Asutosh vacated office he had the satisfaction of perceiving that though the great ideals he had set before him eight years earlier had not been fully realised, they were accepted, by all who counted, as the legitimate goal of the University.

The year 1916 marked another stage in the progressive realisation of these ideals. The Government appointed a representative Committee, over which Sir Asutosh was necessarily called upon to preside, to suggest the best methods of early consolidation of the Post-Graduate studies in Calcutta. A unanimous report was submitted and the Post-Graduate department in its present shape and constitution was the result. It is within public recollection that the scheme was criticised as over-ambitious, but it is a matter of great satisfaction to the disciples and successors of Sir Asutosh to note that many of the young recruits selected by him occupy to-day the professorial chairs at Dacca and Patna, Allahabad and Lucknow, that the present Vice-Chancellors of Andhra and Agra and the Director of the Bangalore Institute were University teachers at Calcutta.

Lord Ronaldshay has rightly observed that "the greatest land-mark in the history of the University in recent years was undoubtedly the creation of the Council of Post-Graduate Studies," and he had "visions of a modern Nalanda at which were congregated 10,000 students, growing up in this the greatest and most populous city of the Indian Empire. Those who counselled economy and raised the slogan of cutting one's coat according to one's cloth, now admit that Calcutta has not yet tried to impart instruction in all "conceivable branches of learning." The University is not a business concern ; it is not its function to hoard and a surplus in the balance-sheet is not its best nor its greatest asset. We must judge it by the quantum of its research work, by its original contribution to the sum total of human knowledge. Judged by this test, Calcutta under the inspiring lead of Sir Asutosh has done much, though it is always recognised that much still remains to be done. Sir Asutosh stands to-day amply vindicated: the new Universities all over India are inspired by his principles.

The noble example of Sir Taraknath and Sir Rashbehary was followed by Kumar Guru Prasad Singh of Khaira while Sir Asutosh was still alive. Out of the endowment made by him are maintained five University Chairs in the departments of Arts and Science. In recent years the magnificent bequest of Viharilal Mitra for the development of female-education in Bengal and the noble gift of Dr. Harendra Coomar Mookerjee prove that the University will not lack in funds so long as it pursues its glorious course. Dr. Mookerjee is a teacher and he has denied himself even the barest needs in order to save every farthing he could for the good of his community and country.

Such, in broad outline, is the history of the development and expansion of the University of Calcutta from its foundation on the 24th January, 1857, to the present day. The Calcutta University can certainly look back with feelingf of legitimate pride and satisfaction upon a brilliant and glorious record of unbroken progress extending over three quarters of a century. It is indeed very gratifying to note that the present Vice-Chancellor, Mr. Syamaprasad Mookerjee, worthy son of the illustrious Sir Asutosh, took upon himself the duty of organising the first celebration of the Foundation Day of the University, and posterity will remember with gratitude the lead which he has given to the fostering of "University Spirit" by providing such a handsome opportunity for the closer association of students with the *Alma Mater*.

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III. THE UNIVERSITY CREST.

Though seventy-eight years old, the University, it is a pity, has had no banner of her own. The necessity of a flag was never so keenly felt as when the Foundation Day Celebrations Committee were sketching plans for the celebrations, specially in connection with the Route March through the streets of the city that was proposed. The Committee had several designs of a crest prepared and recommended the best of them for acceptance by the Syndicate. The design was adopted and it was approved both for the University Banner and the Seal. It is in the form and shape of a lotus-rosette containing the University motto of "Advancement of Learning" wrought in silver-thread and inset with a lotus-bud design. The whole pattern is woven in appropriate colours on a background of deep blue. The old design of the University seal will now be replaced by the new.

The new banner was carried through the streets of Calcutta in front of the long and impressive Route March on the day of the celebrations and was saluted by the marchers. It was displayed for the first time at the Annual Meeting of the Senate held on 26th January last.

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IV. ELECTION OF FELLOWS BY REGISTERED GRADUATES

Recently there have been some changes in the Calcutta University Regulations relating to election of Fellows by Registered Graduates. Section 3 of the rules governing such election entitled each Registered Graduate to propose the name of one person for appointment as a Fellow. Such proposal was to be accompanied by a brief statement of the special qualifications and reach the Registrar twenty-one clear days before the date fixed for election. The Registrar, according to the old procedure, drew up a list of the nominees along with statements of their qualifications and forwarded it to the Registered Graduates, seventeen clear days before the date fixed for election.

According to the new procedure all proposals for appointment must not only be accompanied by statements of qualifications but also by a declaration signed by the candidate himself as assenting to the nomination. Moreover,

> Any candidate may withdraw his candidature by notice in writing subscribed by him which must reach the Registrar seventeen clear days before the date fixed for election.
>
> If the number of candidates who are duly nominated and who have not withdrawn their candidature in the manner and within the time specified above exceeds that of the vacancies, the Registrar shall cause a list of the nominees and of the statements to be printed and forwarded to the Registered Graduates fifteen clear days before the date fixed for election.
>
> If the number of candidates is equal to the number of vacancies, the candidatee shall be declared duly elected subject to the approval of the Chancellor.

The above elaboration of the procedure resulted evidently from difficulties experienced in recent elections, and it is hoped that in future the election of Fellows will be a more smooth affair. The Government of Bengal in the Ministry of Education have given their sanction to the changes which has been given effect to from 1935.

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V. NEW FELLOWS

It gives us great pleasure to announce that His Excellency the Chancellor has been pleased to nominate Professor Surendranath Sen, M.A., PH.D. (CAL.), B.LITT., and Mr. A. F. Rahaman, M.A. (OXON.), M.L.C., Vice-Chancellor, Dacca University, to be Ordinary Fellows of the University *vice* Prof. Ganesh Prasad and Rai Bahadur Lalitmohan Chatterjee. Both the new Fellows have been attached to the Faculty of Arts. We offer a cordial welcome to Professor Sen and Mr. Rahaman.

The Chancellor has also re-nominated the following gentlemen to be Ordinary Fellows of the University:—

(1) The Hon'ble Mr. Justice Dwarkanath Mitter.
(2) Sir Z. R. Zahid Suhrawardy, KT.
(3) The Hon'ble Rai Pramodechandra Dutt, Bahadur, C.I.E.
(4) Mrs. P. K. Ray.

As a result of the election of two Ordinary Fellows by the Registered Graduates of the University the undermentioned gentlemen have been declared duly elected as Ordinary Fellows, subject to the approval of His Excellency the Chancellor:—

Sir Nilratan Sircar, KT, M.A., M.D., LL.D., D.C.L., M.L.C., etc.
Harendra Coomer Mookerjee, Esq., M.A., PH.D.

We offer our cordial welcome to Sir Nilratan and Dr. Mookerjee.

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UNIVERSITY REPRESENTATIVE ON THE INTER-UNIVERSITY BOARD

Mr. Syamaprasad Mookerjee, M.A., B.L., Barrister-at-Law, M.L.C., has, by a resolution of the Syndicate, been appointed representative of our University on the Inter-University Board. He will hold office for three years, till 1st April, 1938.

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VII. OUR NEW MINTO PROFESSOR OF ECONOMICS

Few appointments in the University in recent years have given so universal satisfaction as the appointment of Dr. Jitendraprasad Niyogi, M.A., PH.D. (LOND.), to the chair of Minto Professor of Economics, on the retirement of Dr. Pramathanath Banerjea, M.A., D.SC., BARRISTER-AT-LAW. The choice of the Selection Committee composed of eminent economists has been unquestionably the best and the Syndicate and the Senate have unanimously accepted their recommendation. Those who know anything about Dr. Niyogi, or about his learning and scholarship, his sober and scholarly habits, and his brilliant record of teaching and research, cannot but feel that the selection has been happy. Simple and unostentatious, deeply loved and held in esteem by his students, equally popular with his colleagues, Dr. Niyogi comes now to occupy a position, one of the most exalted in the University. He will now be able to gain greater strength and find better scope for a display of his abilities and scholarship.

His reputation has travelled outside the bounds of this province, and we are confident that he will make his position as the Professor and Head of the Department of Economics of the premier University of India felt in the wider economic life of the country. We offer to Dr. Niyogi our warmest congratulations.

In accordance with the terms governing the appointment, Dr. Niyogi will, during his period of appointment, which is at present for five years, prepare a work on the Co-operative Movement in Bengal.

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VIII. SIR RASHBEHARY GHOSE PROFESSOR OF PHYSICS

Equally satisfying to all has been the appointment of Dr. Sisirkumar Mitra, D. SC., as Sir Rashbehary Ghose Professor of Physics, in the place of Dr. Devendramohan Bose, since appointed to the chair of Palit Professor of Physics. Dr. Mitra has long been connected with the University as Khaira Professor of Physics, and has to his credit a satisfactory record of work. His contributions to the particular branch of science he belongs to, are too well-known, and the fact that the Selection Committee, composed among others of such eminent scientists as Sir Jagadischandra Bose, Prof. Meghnad Saha and Prof. Satyendranath Bose, singled him our for the chair is sufficient guarantee for the soundness of the choice. We offer our hearty congratulations to Dr. Mitra.

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IX. MADAME HALIDE EDIB ADNAN

Calcutta will soon have an opportunity of listening to the famous woman novelist, historian and educationist, and also one of the leaders of the modern renaissance movement of Turkey, Madame Halide Edib Adnan. She has just finished a most brilliant series of lectures at Delhi. The University, at the suggestion of Sir S. Ross Masood, has invited her to deliver a course of three lectures. The exact dates on which the lectures will be delivered will be notified later on.

Madame Halide Edib Adnan is an international figure and one in whom the East can take justifiable pride. The Vice-Chancellor in putting the proposal before the last Annual Meeting of the Senate characterised her as "a distinguished representative of modern Turkey." It is in the fitness of things that the University, true to her traditions, has not missed the opportunity of letting the people of Calcutta see and hear a most remarkable personality of modern times.

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X. SIR ASUTOSH MOOKERJEE MEDAL IN SCIENCE, 1933

The Sir Asutosh Mookerjee Medal in Science for the year 1933 has been awarded to Mr. Purnachandra Mahanti, M.SC., for his thesis on *Spectra*.

We offer our congratulations to Mr. Mahanti.

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XI. INDIAN PHILOSOPHICAL CONGRESS, 1935

It will be welcome news to many, besides students, teachers, scholars and people interested in Philosophy, that the next Indian Philosophical Congress will be held in Calcutta in December, 1935, under the auspices of our University. The University extended a cordial invitation to the Congress at its last session at Waltair through Professor Dr. W. S. Urquhart, and the invitation was gratefully accepted. The exact dates for the holding of the session will be notified later on. Dr. Sarojkumar Das, M.A., PH.D. (LOND.), and Mr. Umeshchandra Bhattacharyya have been appointed Local Secretaries. This is for the second time that the Congress will be held in Calcutta, the first occasion having been in 1925 when the Congress was presided over by Dr. Rabindranath Tagore. It was, by the bye, the inaugural session of the Congress.

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XII. ANNUAL CONVOCATION, 1935

The next Annual Convocation of the University will be held at the Senate Hall on 2nd March, 1935, at 3 P. M.

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XIII. ANNUAL GRANT TO NON-GOVERNMENT COLLEGES

In a letter to the University on the subject of distribution of the customary annual grant of Rs. 1,29,000 to non-Government colleges, the Director of Public Instruction, Bengal, has invited attention of the University to the orders of the Government of India on the subject. According to these orders which were promulgated as early as 1905, the grant should be devoted to improving the efficiency of the Non-Government Arts Colleges in those respects in which the instruction reports showed them to be defective, and to the encouragement of the growth of the residential or hostel system. To the Government of Bengal (Ministry of Education), however, it has appeared that latterly the grant was used almost exclusively for the improvement of college laboratories and libraries; they therefore desire that other aspects emphasised by the Government of India should also be kept in view and that a part of the grant should be spent upon improving college hostels. The Syndicate have assured the Director of Public Instruction, Bengal, that the suggestions of the Government of Bengal will be kept in view in making recommendation for distribution of this grant when Government sanctions the usual grant of Rs. 1,29,000.

* * *

XIV. Co-education and the Assam Government

It is perhaps in the recollection of our readers that the Syndicate, some time ago, adopted a resolution discouraging co-education in the secondary stage, and issued a circular to that effect to all institutions within the jurisdiction of this University. Recently, however, the Director of Public Instruction, Assam, wrote to request the Syndicate to reconsider their decision and to persuade the Senate to exempt the schools in Assam from this order of the University. He pointed out that in many small towns and villages in Assam there were no high Schools for girls and the University's decision practically meant that a good number of girls would have to give up their education. Guardians of girls, he stated, also did not like the new regulation; and so long as they were satisfied with the conditions under which the girls were reading there was no cause for discontinuing the old established practice. The Syndicate, however, did not find sufficient reason to reverse their decision, but they thought that in giving effect to it, local circumstances should be taken into consideration. It was, therefore, decided, and the Director of Public Instruction was informed accordingly, that individual cases would be considered in relation to local circumstances by the Syndicate, if, of course, such cases were recommended by the Director.

The problem of co-education is a delicate one and involves a consideration of many important moral, social and educational problems that face us to-day. The University's caution in this respect is therefore perfectly understandable, and will be appreciated, it is hoped, by the general public.

* * *

XV. Calcutta Students' Mess Scheme

The subject of Government grant towards the maintenance of Students' Messes in Calcutta has recently engaged the attention of the Government of Bengal. They have addressed the Registrar, referring to the fact that the grant to the University in aid of the Calcutta Mess Scheme was reduced from Rs. 13,128 to Rs. 8,700 with effect from the year 1932-33, and proposing to reduce further the present grant of Rs. 5,000 on account of house rent to Rs. 3,350.

Any decrease in the number of messes as a result of further cut in the Government grant will be extremely undesirable as it would aggravate the present unsatisfactory condition of the residence of students in Calcutta. Moreover, the University, we understand, does not like to take upon itself the grave responsibility of compelling students now living in the messes under proper discipline to resort to places of residence which are undesirable from more points of view than one. The reminiscences of the controversy thirty-years ago, when the late Professor Charles Russel sounded a note of warning against the rot that had set in among the students, have not yet faded from our recollection. This is a very serious matter and requires careful consideration by both University and Government.

The University finds itself in an embarrassing position especially by reason of the fact that the decision has been made without considering its views as to the possible result of such reduction on the scheme in general and on the University finances in particular and against the assurances repeatedly given by Government to meet the expenses in connection with the salary and conveyance of the Inspector and establishment and contingency charges of his office. We understand that the University has requested the Government to review their decision and suggested that a small committee consisting of representatives of Government and the University should be appointed to investigate the situation thoroughly.

* * *

XVI. THE UNIVERSITY AND THE NEXT ELECTION TO PROVINCIAL LEGISLATURE

Enlargement of the University electorate for purpose of election to the Provincial Legislative Assembly from the Calcutta University constituency is one of the recommendations the Bengal Government have decided to make to His Majesty's Government. The recommendation is of course based on the assumption that the latter will give representation to the Calcutta University in the Provincial Legislature under the proposed reformed constitution. The recommendation is to the effect that the electorate should be composed, in the first place, of the members of the Senate, of all registered graduates who have paid their fees for life, and lastly, of all registered graduates who have paid their fees for two academic years immediately preceding the academic year in which the election is held. In this connection the Local Government enquired some time ago if the University were willing to prepare and maintain their electoral roll and conduct the election at their own cost. The University has replied in the affirmative.

* * *

XVII. SIR. P. C. RAY FELLOWSHIP IN CHEMISTRY

It may interest our readers to know that the rules governing the award of Sir. P. C. Ray Fellowship in Chemistry have recently been revised according to the suggestions of the donor, Sir P. C. Ray. The revised rules are as follows:—

(*i*) The appointment to this Fellowship, which is open only to the graduates of the Calcutta University, shall be made after inviting applications by advertisement. The candidate for the Fellowship should ordinarily have been eithera Premchand Raychand Student or holder of the Doctor's Degree and he must have already furnished positive proofs of his capacity for research by some strikingly original work.

(*ii*) He must submit along with his application a full statement of his research work previously carried out and also a list of his papers already published together with any such references to his work as may have been made by other distinguished workers in his subject. He should state in his application an outline of the work that he intends to do if appointed to the Fellowship.

(*iii*) The Fellow must be a whole-time worker and shall devote himself wholeheartedly to his research work. He shall not carry out any work on behalf of outsiders in the laboratory allotted to him for any consideration and must not be in receipt of any salary or emolument for serving in any other capacity.

(*iv*) The University shall from its own funds make such recurring and periodical grants or contributions as it may consider necessary, ordinarily not less than Rs. 750 and not more than Rs. 1,000 for each Fellow for each year, in order to enable the Fellow to carry on his researches.

(*v*) The Fellow should be appointed for a period of two years for the first time. The Fellowship will thereafter be renewable every year up to a maximum of five years (including the first term of two years).

In applying for renewal of the Fellowship the candidate must submit a detailed report of the work he has done and he intends to do in the next year, which shall be duly considered by the Committee before renewal.

(*vi*) A Committee constituted as follows will award and renew Fellowships:—

The Vice-Chancellor.
The Palit Professor of Chemistry.
The Ghose Professor of Pure Chemistry.
The Ghose Professor of Applied Chemistry.
The Khaira Professor of Chemistry.
The Senior Professor of Chemistry, Dacca University.
One nominee or derived nominee of the Donor.

In making the award the Committee should consider the initiative and originality shown by the candidate and should definitely recommend that the candidate is of sufficient merit to justify the award.

No award should be made unless candidates fulfilling the above conditions be forthcoming and any savings on this score should be added to the corpus of the fund.

* * *

XVIII. DOCTOR BIRENDRANATH DATTA MEMORIAL MEDAL

The Secretary to the Doctor Birendranath Datta Memorial Committee has recently forwarded to the University a sum of Rs. 600 only in cash for the annual award of a silver medal to be called the "Doctor Birendranath Datta Memorial Medal" to the successful candidate who secures the highest marks in Medicine at both the examinations held each year for the Final M.B. The award is intended to perpetuate the memory of the late revered doctor.

The University has accepted the offer with thanks.

* * *

APPENDIX

FOUNDATION DAY CELEBRATIONS

Chancellor's Address.

MR. VICE-CHANCELLOR, MEMBERS OF THE UNIVERSITY,

Seventy-eight years ago the Act which established and incorporated the Calcutta University was passed. In the life of a University three-quarters of a century is a short period but from the small beginnings of 1857 the Calcutta University has gone from strength to strength and has developed into one of the most important Universities in the East, while its achievements in scientific and historical research have won for it a reputation beyond the limits of the East. Its contributions also to the development of secondary education throughout the Province have been far-reaching. Mistakes and shortcomings there have undoubtedly been. These, it may be said, are common to all human institutions and this is primarily an occasion for contemplating the positive achievements of the University. I am encouraged to believe that in the future the University will steadfastly pursue its ideal, the advancement of learning.

It is an invidious task, when there are so many deserving of mention, to name individuals, but among the benefactors to whom the University is indebted for its steady progress, there spring to the mind immediately the names of such men as Tarak Nath Palit, Rash Behari Ghose and the greatest of the Vice-Chancellors, Asutosh Mookerjee.

The Universities of a country are the natural leaders of its thought; and so we find that the social, political and cultural history of Bengal during the last half century has been profoundly influenced by the Calcutta University and that men and women intimately connected with it have taken a very important part in the initiation and organization of new movements for the improvement of the conditions and the raising of the standards of life. To illustrate this it is only necessary to mention such names as Bankim Chandra Chatterjee, Mahendra Lal Sircar, Gooroo Dass Banerjee, Sir Jagadis Bose, Sir P. C. Roy, Sir Brajendra Nath Seal and Dr. Meghnad Saha. These are but a few of the illustrious sons of the University who for their high achievements in different walks of life are honoured far beyond the confines of their mother country.

The observance of Foundation Day by a University, College, or School gives an opportunity to successive generations of paying their homage, and publicly manifesting their gratitude to its founders and to those who in their various ways have contributed to its healthy growth and development. It rightly focusses attention upon the ideals and example of those from whose efforts spring the privileges enjoyed through membership of the body be it University, College, or School.

This is the first occasion on which the Foundation Day of the Calcutta University has been commemorated, and, as your Chancellor, I am glad that I was able to accept the invitation of the Vice-Chancellor to join with past and present members of the University in its celebration. It is fitting that on this day we should concentrate our thoughts upon men such as those I have already mentioned, who have shown themselves true benefactors and true sons of the University in various ways. 'Let us now praise famous men and our fathers that begat us.'

A University is judged not only by its success in equipping its students for the crafts and professions, not only by its contributions to scholarship and science, but also by the influence which it exerts, upon the imagination and the character, by the ideals which it fosters, by the extent to which it had helped to enrich and fulfil the lives of its alumni and through them the corporate life of the community. It is towards these ends that members of the University now and in the future may direct their energies.

They have received a godly heritage; let them see to it that it is ever handed on undiminished. Let them strive to do all that is necessary to maintain themselves in fitness of body and vigour of mind. Let them uphold the traditions of service which the great benefactors of the past have handed down, but, not content with merely maintaining these, let them make their own individual contribution to the enlargement of the spheres which a University can serve; let them ensure that by their corporate efforts the University may become a yet more powerful instrument for leading and directing public opinion and the life of the country along sound and healthy channels.

A great task of national regeneration lies before Bengal, and the University can, if it will, play a vital part in it. I would ask each one of you to see that, so far as in you lies, it does so. Seldom before have we stood in greater need of discipline, organization and courage than we do to-day,—discipline to order our lives towards desirable goals, undeterred by partisan counsel and unmoved by insidious influences that are working to warp immature minds; organization to pool our resources in every sphere of life and direct them for purposes of national regeneration; courage to face squarely the problems that confront us and take the course that reason and reflection recommend without flinching or fear or caring for the plaudits of the hour.

It was such qualities as these which assured success to the efforts of those who built this great University up from small beginnings in a space of time which is small compared to that which has attended the growth of the older Universities in England and we owe it to them to prove ourselves worthy of their example. By so doing we can give practical proof of our gratitude for their benefactions, the fruits of which we now enjoy and to commemorate which we are to-day assembled.

Vice-Chancellor's Address.

It is my proud privilege to extend to you all a most cordial welcome to this unique gathering where we have assembled for the first time in the history of the University to celebrate its Foundation Day. To the members of the University, its teachers and students, its alumni, friends and well-wishers, let me offer my good wishes, and to those who are here I also tender my sincere thanks for the response they have given and the co-operation they have extended to make to-day's function worthy of the occasion. To Your Excellency I desire to convey my deep gratitude for your inspiring presence amidst us this morning and for the sympathy and encouragement you have shown from the very moment the proposal for to-day's celebration was brought to your notice.

Time will not permit me to review in detail the activities of our University, to dwell on its achievements as also its failures during the last three quarters of a century. Broadly speaking, however, the University has passed through two main stages. Brought into existence during a period when India was passing through a great political upheaval, the first University established under British rule in this country aimed merely at conducting examinations and affiliating institutions, which in their turn prepared candidates for examinations. The University was started not mainly for promotion of teaching and research or for the conservation of Indian traditions and culture, but chiefly to test the fitness of Indian youths to enter the learned professions and hold appointments in the various services. The steady pursuit of this policy has left a deep impress on our national growth and has not been entirely satisfactory in its consequences.

The second period which commenced in an active form after the passing of the Indian Universities Act of 1904 marks the growth of a new ideal—the ideal of a great Teaching and Research University. During the last thirty years we have witnessed remarkable progress in various departments of study and thought, and inspite of our limitations and difficulties we are still attempting to follow that policy of advancement of learning which will bring glory to our *Alma Mater* and our motherland.

We cannot also shut our eyes to some of the lasting benefits which have accrued to us through the agency of the University. This University has stood for the spread of education, has thrown open its gates to one and all irrespective of caste, creed and community. It has brought the East and the West together, opened new visions and awakened in us new ambitions. It has roused the political consciousness of the people and has contributed to the growth of national solidarity. It has called into its service distinguished representatives of all communities who have steadfastly worked together for its general welfare.

While we can legitimately take pride in our past achievements, we must not be lulled into inactivity or allow ourselves to remain satisfied with what has been done. Inspired by the progress we have attained, we must be as anxious to conserve the best traditions of our University as we are eager and fearless to remove its inherent weaknesses. Ours has been the first University in India to sound the clarion call of progress at the beginning of this century. Since then other provinces in this vast country have been making rapid advance in various fields of activity. We have to march ahead, in full remembrance of the fact that Bengal's great men have in the past stimulated work and thought in all parts of India, and in social, educational, religious and political spheres. Bengal has led the way; but if we are to hold in future a position of pre-eminence, we must never be forgetful of the imperative necessity of re-shaping our policy, of increasing our efficiency in all directions and maintaining a standard of work which will be second to none in any part of this country.

When we first thought of celebrating the Foundation Day, I was anxious that we should concern ourselves mainly with the activities of our students and bring them into closer touch with the University. It is a matter of disappointment to me that we have not been able to associate with to-day's function the students of the University outside the metropolis. To you who are assembled here to-day I express my personal gratitude for the splendid way in which you have responded to the call of your *Alma Mater.* You have proved to-day that if you are given proper training and facilities, you can give as fine a display of organising ability and disciplined action as any band of University students can be expected to achieve. True as you are and as you must be to your own college, you have carried to-day through the streets of the city the new banner of your University, thus proclaiming your loyal adherence to the University to which we all belong and of which your colleges are vital and component parts.

One of the great needs of the hour is to build up a healthy corporate life in this University, to provide for our students the amplest facilities for the full exercise of their powers, so that the great qualities which lie dormant in them may shine forth in perfection ; to help in the establishment of students' organisations with a view to equip them to face the battle of life ; to develop them into men, strong and self-reliant, hard-working and fearless, proud of their national culture, but not narrow in their outlook, anxious to promote peace and happiness, filled with a lofty idealism, but not swayed by class hatred or unthinking emotion—men who will be the worthy leaders of a new Bengal, who will carry the torch of learning and freedom to the lasting glory of their beloved motherland.

From every corner of this great province there rises to-day the anxious question, shall we live or shall we die, shall we rise or shall we fall, shall

NOTIFICATION.

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE

The Director of Carnegie Endowment for International Peace has announced the decision of that institution to award five Fellowships in International Law for the academic year 1935-36. The Fellowships are open to teachers of International Law and to qualified candidates engaged in research in that subject. The first day of April, 1935, has been fixed as the last date for receiving applications which are to be made in printed blanks to be obtained from the authorities on request. The important points in the notification are as follows:

> The Carnegie Endowment for International Peace, Division of International Law, announces that five fellowships in international law will be awarded for the academic year 1935-36. They will be open to (1) teachers of international law who desire to pursue advanced studies in that subject, and (2) qualified candidates engaged in research in international law who wish to use the fellowship to complete a definite project already organized or started. Applicants should indicate the class of fellowship for which application is made.
>
> *Teacher Fellows* will be required to register at a university or college and devote their entire time to study under the fellowship ; *Research Fellows* will be required to devote their entire time to the research work for which the fellowship may be granted, under academic or other acceptable supervision. No other employment may be engaged in during the period covered by the fellowship.
>
> Each application must be accompanied with
>
> (*a*) A statement of the plan of study or research for which the fellowship is desirsd ;
>
> (*b*) recommendations from persons competent to testify as to the applicant's qualifications, and copies of publications or any other documentary evidence of fitness ;
>
> (*c*) a signed photograph showing the date when it was taken.
>
> Applicants for study or research in a foreign country must have an adequate knowledge of the language of the country in which it is proposed to work under the fellowship.
>
> A stipend of two thousand dollars will be paid to each fellow, in quarterly instalments, upon compliance with the regulations governing the submission of reports and evidence of work which will be communicated with the award.
>
> Applications will be received up to April 1, 1935, upon printed blanks, which will be furnished upon request. No application will be considered which are not made upon the prescribed form.
>
> Requests for application blanks or for further information should be addrssed to the Carnegie Endowment for International Peace, Division of International Law, 700 Jackson Place, N. W.. Washington, D.C.

CARNEGIE CORPORATION GRANTS, 1935-36

The Secretary of the Universities Bureau of the British Empire has addressed the following to the Vice-Chancellor of the Calcutta University.

> In my letter of the 13th October, 1931, I intimated that provision had been made for twelve Carnegie Corporation Grants of £320 each to be spread over the years 1932-33, 1933-34, 1934-35, and 1935-36. These Grants are awarded to members of University staffs, whether administrative or teaching, to enable them to visit Great Britain for such research work or special investigation as may approve itself to the Executive Council of the Bureau. That Council consider that the arrangements which were made for the distribution of these Grants for the years 1932-33, 1933-34, and 1934-35 may suitably be repeated for the Grants for the year 1935-36.

They have again invited the co-operation of Regional Conferences and Committees and in Canada, Australia, South Africa and India the nominations made by any University, as well as by the Indian Institute of Science, Bangalore, should, if the Regional bodies are agreeable, be sent by the academic head—The Vice-Chancellor or other official of similar standing—to the National Conference of Canadian Universities, the Vice-Chancllors' Committee of Australian Universities, the Vice-Chancellors' Committee of South Africa and the Inter-University Board of India, as the case may be, in time to allow of their proper consideration by these bodies and to permit of their reaching this country not later than the end of March, 1935. From the nominations received they have been asked to forward to the Bureau the names of two, in order of preference, to whom they consider the Grants may most suitably be awarded. Universities of the Empire in regions other than these mentioned should, if they desire to make nominations, forward them direct to this Bureau before the end of March, 1935. On a consideration of all the nominations received, the Executive Council of the Bureau will again select the three to whom these Grants are tobe made.

In submitting recommendations, either to Regional Conferences and Committee or to the Bureau, applications should contain :

(a) A 'Curriculum vitae' of the applicant.

(b) The purposes for which he proposes to utilise the grant, and his proposals for study or investigation.

(c) Copies of two testimonials and, if possible, the names of two referees resident in Great Britain or Ireland.

(d) A statement to the effect that the candidate will, if he obtains the Grant, pledge himself to return to the region from which he has come.

W. B. BRANDER,
Secretary.

IMPERIAL COLLEGE OF TROPICAL AGRICULTURE, TRINIDAD

The authorities of the Imperial College of Tropical Agriculture, Trinidad, recently called the attention of the High Commissioner to the fact that certain Indian students who had been admitted to the college for a course leading to the Associateship in Sugar Technology did not, in their opinion, possess the necessary preliminary qualifications for undergoing training in this branch. As Sir Geoffrey Evans, the Principal of the College, and Mr. Davies, the Sugar Technologist, happened to be on leave in London, the opportunity was taken of discussing the matter fully with them, and as a result of this discussion it was agreed that the essential preliminary requirements for an Indian student, seeking admission to the Imperial College for training in Sugar Technology might be summed up as follows:—

1. A sound, fundamental chemical training (Organic and Inorganic) together with Physics, not below the standard of, say, the London Inter. B.Sc.
2. He should also possess a bent for machinery; in other words, to be in some degree, at least, mechanically minded. This does not in the least imply any definite technical training in Engineering.
3. There is no such thing as a pure Chemist in the Sugar Industry. The Sugar Technologist should be both a Chemist and an Engineer.
4. It is essential that the selected candidate should have the necessary personality to enable him to handle and command the respect of workmen.

In this connection it is to be added that the matter has also been discussed with the Technical Editor of the International Sugar Journal who is a leading authority on the subject and a copy of the memorandum which he was good enough to prepare is attached.

The High Commissioner will be glad if the above suggestions may be borne in mind if it is proposed at any time to send men for training in Sugar Technology.

Training of the Sugar Technologist.

It is too frequently the case that the Sugar Factory Manager has had a one-sided training, that is, that he has been educated *either* as a chemist (which is most frequently the case) *or* as an engineer.

This, from the nature of the process of sugar manufacture (whether from the cane or from the beet), is a mistake. In sugar manufacture chemical process and chemical operations are both of great importance.

A chemist who is manager of a factory must necessarily rely too much upon his subordinate engineer. On the other hand, an engineer in command is hardly likely properly to appreciate important matters concerned with milling and clarification, with boiling and with the crystallization of the sugar. He may not be able fully to appreciate also some of the important bearings of his chemist's reports on the chemical control of the factory.

There can be no question that the man best qualified to direct the technical side of sugar manufacture (or of refining) is one who has been trained both as a chemist and as an engineer specializing in the manufacture of sugar. At the same time he should have some knowledge of the agriculture of the sugar-cane, its cultivation and harvesting.

College or University Course.

At the College or University the student should take, in addition to elementary chemistry and physics, also mechanics and mechanical drawing, botany and the principles of agriculture.

Technical Training.

At the sugar school this dual training should be followed throughout, so that when his training is finished he will be qualified to take a post in a sugar facrory, either as an assistant chemist, or as an assistant engineer. His subjects should also have included the agriculture of the cane with some practical work in planting, cultivation and harvesting.

Practical Factory Experience.

Having in view later the management of a factory, he would therefore be well advised to work for a crop in an up-to-date factory as an assistant shift engineer, so as to acquire a practical knowledge of the supervision of the boilers and engines, of milling control, and of the efficiency of the evaporators and pans.

Following this, he should next season take a post as a chemist in a well-conducted factory, working for a period in the laboratory in following an efficient system of chemical control and also for another period in the factory in obtaining an insight into the duties of the factory shift chemist.

He should in this way have become very well qualified as a *complete* Sugar Technologist, later to acquire further experience in other factories, either as a chemist or as an engineer and ultimately to obtain a post as a factory manager.

CALCUTTA UNIVERSITY

BASANTA GOLD MEDAL FOR THE YEAR 1934

The Basanta Gold Medal for the year 1934 will be awarded to the author of the best essay on the following subject:—

Village Sanitary Improvement in Bengal.

Competition for the essay is limited to those *under graduate students* of this University who are *not medical students.* Every candidate for this competition shall be required to submit not later than 31st May, 1935, an essay on the subject specified above to the Controller of Examinations through the Principal of the College where he has been prosecuting his studies at present. The following particulars are required to be stated by each of the candidates in a separate application countersigned by the Principal:—

(i) Registration No.;

(ii) Year of passing the Matriculation Examination;

(iii) Name of the school from which he appeared at the above Examination;

(iv) University Roll No. at the said examination and

(v) Address of his native place.

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CALCUTTA REVIEW

MARCH, 1935

TRADE AGREEMENTS AND THE EMPIRE*

NALINI RANJAN SARKER

President, Bengal National Chamber of Commerce, Calcutta.

THE external trade of India is of such immense importance to her national economy that no explanation is necessary for undertaking a study devoted to its varied problems. I shall, however, confine my attention this afternoon to an investigation into our trade with Empire countries, with special reference to trade agreements. Even in these times of depression India sends out yearly about Rs. 145 crores worth of exports in merchandise to all countries and receives about Rs 121 crores worth of imports in merchandise estimated on the average of last three years, while the average figures of India's exports and imports for the five years ending 1928-29 are Rs. 342 crores and Rs. 239 crores respectively. A predominantly agricultural country with undeveloped industries and, at the same time, vast potential resources, India cannot dispense with her imports of machinery and millwork and certain other manufactures which will be required for yet some years to come, nor can she possibly neglect her export trade which absorbs her surplus commercial crops like jute, rice, oil-seeds, cotton, tea, etc., which incidentally account for about 80 per cent. of India's total exports to all countries. The prosperity of Indian peasantry is to such an extent dependent on the export trade that the abnormal fall in the export prices of these commodities during the depression has created a tragic situation in the country. In manufactures also India's export trade is gradually expanding and if adequate steps are taken to foster its growth, there is no reason why India's jute manufactures, cotton manufactures and other semi-manufactured goods will not have potential markets in certain countries. The necessity of an expanding export trade, again, hinges upon another important consideration. Internationally India is a debtor country and has to make large payments abroad annually. She must, therefore, develop a prosperous export trade in order to produce a favourable trade balance year after year.

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* An address delivered at the Commerce Society of Calcutta University on January 28, 1935.

If India's national economy is so much interrelated with her foreign trade, it is imperative that a constant and careful watch should be kept over the trends of international trade, the new developments in commerce and industry of other countries and their possible repercussions on India's trade and industries. In the present times such radical changes have been and are being introduced in international exchange of goods and services that from India's standpoint, an elaborate investigation into the varied aspects of India's trade relations with all countries is essential. The world has outgrown the old competitive system of international commerce, and in its place, the ideal of economic self-sufficiency under the urge of economic nationalism is driving every country to adopt measures to restrict imports as far as possible by the imposition of tariff barriers, quota restrictions and exchange control. At the same time, most countries are anxiously on the lookout for enlarged markets for their exports, and to this end they are negotiating mutually advantageous bilateral trade treaties on the basis of real reciprocity, but not as defined by the British Government in regulating Indo-British commercial relations, either by offering tariff preferences or quota concessions, or by entering into exchange clearing agreement on a barter basis. Under these conditions of world trade, commercial agreements as a means to preserve and expand trade have become almost a necessity, while the general trend of international commerce is towards regional grouping of countries, knit together by mutual understandings relating to customs tariff, and other mutually advantageous commercial concessions. An evidence of this tendency was provided, *e.g.*, in the economic union of Belgium and other Belgian Colonies and Luxemburg. The urge of the ideal of economic nationalism on a more extended scale is no doubt the motive force behind this movement for regional trade understandings. An appreciation of this new tendency in world trade relations is essential for India, for, the time has come when we have to embark upon a definite and planned programme of commercial expansion in a world of unbalanced economic forces. India has already accepted the principle of Imperial Preference and has entered into trade agreements with the U. K. and certain other colonies. In extending preferential treatment to any part of the Empire, it will be necessary to see whether India is likely to reap any reciprocal benefit from the act of granting such preference, due regard being had to the fact that it does not thereby prejudice the prospects of her foreign trade with non-Empire countries. This consideration should be kept in view, for, while India may be tempted to give an undue weightage to her political affiliation with the U.K., the pivot of economic relations within the Empire in the matter of according preference to Empire countries, she may thereby commit a serious blunder in not adequately appraising the significance of her foreign trade with non-Empire countries for her national economy. It is for this consideration that an enquiry into the possibilities of markets for India's goods in the Empire countries requires to be undertaken, with a view to reveal not only the potentialities but also the limitations of Empire markets for India. In this connection the results of the Ottawa Agreements, which were claimed to be of immense economic advance to India, require careful examination. It is my opinion that our concern with Imperial trade should not exercise any serious prejudicial effect on that portion of India's foreign trade shared by non-Empire countries, *viz.*, about 53 per cent. of her total export trade. At the same time, I am fully aware that India's trade with the British Empire which constitutes on the average about 47 per cent. of her entire foreign trade, is also important and that all possibilities of India's trade expansion within the Empire by mutual trade agreements or tariff agreements should be explored and fully utilised.

THE HISTORICAL BACKGROUND

The question of trade agreements with the Empire, I may point out, did not arise for the first time on the occasion of the Imperial

Economic Conference held at Ottawa in July, 1932; but it was latent in the movement for Imperial Preference while its urgency grew as the new developments in trade and commerce, both in the Empire and outside it, ushered in a situation in which a closer economic co-operation within the Empire became an imperative necessity from the standpoint of Britain. The Colonial Conference which met in 1902 for the first time adumbrated the policy of Imperial Preference as one of general application to the different countries of the Empire, which were invited to follow the example of Canada which had lowered her customs tariff in favour of British goods in 1897. Accordingly New Zealand and then Australia fell into line with Canada, and Great Britain also, on her part, had to reciprocate certain preferences, following the Tariff Reform movement of the late Mr. Joseph Chamberlain. It was, however, in 1903 that India was first asked to consider this question of Imperial Preference, but Lord Curzon's Government turned down the proposal urging (*a*) that as India's major exports were raw materials, India already enjoyed a large measure of the advantages of the free exchange of imports and exports; (*b*) that India had not much to offer to the Empire countries and (*c*) that the Government would not be justified in embarking on a new policy which might involve reprisals by foreign nations, "unless assured of benefits greater and more certain than any which at that time presented themselves." Again, after the War, the question was resumed and the Fiscal Commission in 1921 reported that the desirability or otherwise of granting a preference to the U.K. on any commodities would be determinable by the Tariff Board after necessary investigation and further that no preference should be granted if it in any way (*i*) diminished the protection required by Indian industries and (*ii*) involved on balance any appreciable economic loss to India.

The question of granting preferences to other parts of the Empire in return for like preferences from them, was not seriously considered by the Fiscal Commission. During the period 1923-31, three Imperial Conferences in 1923, 1926 and 1930 respectively sought to mobilise the opinion of the different countries of the Empire for the adoption of a policy of Imperial Preference; but India accorded but a partial recognition to the principle in the Steel Industry Act of 1927 and the Cotton Industry Act of 1930 (both enacted, however, for protecting Indian industries), inasmuch as a preference for British goods in the form of lower duties than those applicable to non-British goods of the same kinds was introduced in the Acts. But in respect of the question of the adoption of a general scheme of Tariff Preferences within the Empire, the attitude of the Indian Government remained almost the same as recommended by the Fiscal Commission until their decision to participate in the Imperial Economic Conference at Ottawa, in 1932. In fact, until then the conditions of world trade were not so changed as to deprive India of the large measure of advantage in the form of free entry that India's raw exports were enjoying in most countries. But as England became more and more inclined towards a general protective policy and a scheme of tariff preferences within the Empire in order to encourage Empire Trade, and as the principles of economic nationalism began to sway the counsels of every Government, it became increasingly difficult for India to preserve an attitude of indifference to the question of Imperial Preference. And when the Economic Conference at Ottawa was convened and the Indian Government sent out a delegation to participate in it, it was clear that the principal subject of discussion in the Conference would be " the possibility of concluding Preferential Trade Agreements within the Empire " and in fact this proved to be the case. But as is wellknown, although the deliberations at the Conference resulted in a series of bilateral trade agreements between the United Kingdom, on the one hand, and the dominions and India individually, on the other, the labours of the Conference did not produce any agreements between India and the Dominions or a multilateral agreement among the various countries of the Empire for the purpose of a better organised economic co-operation within the Empire.

SOME PRELIMINARY CONSIDERATIONS

From India's standpoint, a consideration of the possibilities of trade agreements within the Empire involves a treatment of India's trade relations with the various countries of the Empire in three separate sections namely, (*i*) the U.K., (*ii*) the Colonial Empire and (*iii*) the Dominions, for, the importance of India's economic as well as political relations with these three groups varies considerably and as such requires separate treatment in each case.

It is, however, necessary that in exploring the possibilities of India's trade agreements on advantageous terms with any of these countries, certain considerations should be kept in view. They may be summarised as follows:—

(1) In should be investigated first of all as to what extent the U.K., the Colonies or the Dominions offer possibilities of enlarged market for India's exports. If it is found that a particular country of the Empire is not in a position to offer any advantages to Indian goods, then the question of concluding an agreement with that country does not arise at all.

(2) It should also be enquired as to what extent other countries, both within the Empire and outside it, offer effective competition to India's products in the market of the particular country of the Empire with which India would like to enter into some preferential agreement.

(3) Thirdly, it is necessary to investigate as to what extent and in which commodities the particular country is competitive, if at all, with India in the markets both within the Empire and outside it. For it may so happen that the particular country with which India desires an agreement may be India's rival in other markets in respect of one or more commodities. In that event, an agreement with that country should be so shaped that it may provide for an extenuation of competition in any third market.

In concluding any commercial agreement with any Empire country, these considerations should be carefully weighed so that it may not prejudicially affect any part of our national economy, at least to an extent greater than the advantages accruing from the agreement. These are, no doubt, general principles. But very often they do not receive adequate consideration at the time of the conclusion of particular agreements, as, *e.g.*, in respect of the Ottawa Trade Agreement between India and the United Kingdom.

INDIA AND THE UNITED KINGDOM

India's trade with the Empire consists mainly of her trade with the United Kingdom; for, of all countries of the Empire, the U.K. is responsible for a predominant share in the total foreign trade of India. The latest trade figures show that the share of the U.K. is 32·2 per cent. of India's total foreign trade, the export share being 31·8 per cent. and the import share 41·2 per cent. Indo-British trade relations have had a chequered history while India's political connexion with

England has played an important rôle in its development. On the strength of this connexion, a number of concessions have been secured to promote trade between the two countries, and gradually these concessions, favourable as they are to British industry and trade, are being organized into trade agreements. The preferential duties granted to British industries in connexion with the Steel Industry Act of 1927 and the Cotton Industry Act of 1930, constituted, for all practical purposes, a recognition of the principle of Imperial preference and also of industrial co-operation within the Empire. A clearer application of the principle of industrial co-operation was provided again in the Supplementary Steel Agreement concluded after the Ottawa Conference in 1932, whereby an arrangement was made to the effect that the Tatas were to send steel bars manufactured by them to the U. K. to be manufactured there into galvanised sheets and exported again to India for disposal. The idea underlying the principle of industrial co-operation is that the less advanced countries of the Empire should produce raw materials and semi-manufactured goods, which would be exported to the more industrialised countries of the Empire, fashioned there into finished commodities, and then re-exported to the other parts of the Empire. The acceptance of such a principle would undoubtedly affect our industrial aspirations. Unfortunately, this principle has so far guided our trade relations with England, and Indian opinion has but recently awakened to its implications.

The Ottawa Trade Agreement of 1932 marked, in fact, the beginning of a definite policy on the part of the Government of India to conclude regular commercial agreements with the U.K. with a view to promote reciprocal trade. It was followed by the Bombay-Lancashire Textile Agreement in 1933, better known as Mody-Lees Pact, which though negotiated by private associations has later been accorded Governmental recognition. The latest is the Indo-British Trade Agreement which was announced a few weeks ago. These three trade agreements regulate in the main the Indo-British trade relations.

I shall here make brief references to the broad aspects of these three agreements.

THE OTTAWA TRADE AGREEMENT.

The Ottawa Agreement, in principle, did not constitute a new departure in the commercial relations between India and England but it only provided for an extension of the tariff concessions hitherto enjoyed by Britain. But at the same time it embodied an important difference, *viz.*, that what was formerly implicit has now become a matter of contract and as such its reactions on the remaining portion of India's foreign trade are bound to be more pronounced.

An important feature of this agreement is that India's stake in it is quite considerable, for the volume of India's export trade which it directly and indirectly affects, is worth about Rs. 123 crores out of a total of about Rs. 145 crores which means that about 85 per cent. of India's entire export trade is affected by this agreement, of which the U.K.'s share is more than Rs. 36 crores. Perhaps very few countries have committed themselves to this ruinous policy of placing too many eggs in a single basket. With a view to protect about Rs. 36 crores worth of exports, India has exposed her exports to the extent of Rs. 87 crores to the risks of being discriminated against by foreign countries, for the preferences granted to imports of the British goods have not been extended to imports from them. The volume of India's import trade which enjoys such preferences is worth about Rs. 39 crores, which means that about 30 per cent. of India's import trade is affected by the preferences. The magnitude of the implication may easily be gauged by the large number of commodities coming within the purview of the Ottawa Agreement. According to the terms of the agreement the U.K. grants preference to wheat, rice, vegetable oils, oilseeds, coffee, tea, coir yarn, coir mats and mattings, cotton yarns, cotton manufactures, hides and skins tanned, jute manufactures, oil-seed cake, paraffin wax, spices, woolen carpets and rugs, tobacco unmanufactured, lead, etc., at varying rates, most of the preferences being 10 per cent. in the U.K. market. India in return grants preference to apparel, arms and ammunition, asbestos manufactures, boots and shoes of leather, building materials, chemicals and chemical preparations, instruments and apparatus, leather, liquors, machinery and millwork, iron and steel metals and ores, oils, paints and painters' materials, paper and pasteboard, wool manufactures, vehicles, provisions, cotton piecegoods, etc., at varying rates in the Indian market. Of the total imports from the U.K. into India, amounting to about Rs. 48 crores, all these commodities account for about Rs. 36 crores, which means that 75 per cent. of British exports to India have obtained a preferential treatment in India, while only 29 per cent. of India's total export trade has obtained preference in the U.K. market. This is an indication of the relative importance of the Ottawa Trade Agreement to the U.K. and India.

THE BOMBAY-LANCASHIRE TEXTILE AGREEMENT, 1933.

This agreement is not purely a regular commercial treaty inasmuch as it was negotiated and concluded between two non-official agencies like the Bombay Mill-owners' Association and the British Textile Mission. Yet its main conclusions have been given recognition in the Tariff Amendment Act (1934) and so it can be regarded in the nature of a trade agreement. Its main purpose was to ensure a steady market in the U.K. for India's raw cotton and also a preference to British goods consistent with a reasonable margin of protection to Indian industries. It has also been provided in the agreement that "in so far as the Empire and other overseas markets for piece-goods and yarns are concerned it is agreed that any advantages which might be arranged for British goods should be extended to Indian goods, and that India, in markets in which she has no independent quota, should participate in any quota which might be allocated to the United Kingdom."

THE INDO-BRITISH TRADE AGREEMENT, 1934.

This agreement has, in fact, come as a surprise to the Indian commercial community, for unlike the Ottawa Agreement it was planned and concluded without consulting Indian commercial opinion. While the signatories to the Ottawa Agreement were India's delegates who, inspite of being nominated by the Government, would have some claim at least to represent Indian commercial opinion inasmuch as the principle of consulting India's authoritative opinion was thereby recognised, no matter however inadequately, the present agreement was signed by the High Commissioner in London on India's behalf and the President of the Board of Trade on behalf of the British Government. Besides, the fact that the agreement automatically becomes legally enforceable, militates against the principles of fiscal autonomy enjoyed by India, for while the Ottawa Agreement was subject to the approval of the Legislative Assembly, the present agreement has dispensed with this necessity.

The main purpose embodied in the agreement is to ensure a preferential advantage for British industries in the Indian market, against the competition of other countries. It has been maintained that this is a necessary supplement to the Ottawa pact. But it may, on the contrary, be said that the pact in question is complete by itself, and that although it left such matters as cotton, and iron and steel for settlement after necessary enquiries, these matters have since been dealt with in the Cotton Tariff Amendment Act (1934), and the Iron and Steel Protection Act (1934). And the principles enunciated in the Indo-British Trade Agreement purporting to grant certain concessions to British industries are not also new, for those mentioned in the agreement were already latent either in the Ottawa Agreement or the Bombay-Lancashire Textile Agreement. Obviously, therefore, the new agreement provides no *quid pro quo* as regards the fresh concessions granted to the U. K. The most important of them refers to the right accorded to any British industry, whenever the question of the grant of a substantive protection to Indian industry is preferred for enquiry to the Tariff Board, to state before the Board its case and answer the cases presented by other interested parties. " On the face of it," as I pointed out in a recent statement to the Press, " no objection can possibly be taken to such a concession when it is admitted that the industry concerned should satisfy the Tariff Board of the fairness of its demands, and when, further, it is borne in mind that even the Canadian Government have accorded this right to British commercial interests. The important difference, however, lies in the fact that while Canada is fully self-governing and is not amenable to undue pressure exerted by the British Government in the interest of their own commercial interests, in India, on the other hand, the probabilities of such an apprehension materializing are very great." The British woolen industry brought up a case before the Canadian Tariff Board for a reduction of Canadian duties but the Board, though admitting that sufficient material was not available for a decision either way, could not see its way to accept the proposal. In India, however, as Article IV of the pact stands, possibilities for the exercise of an undue influence by British commercial interests through their Governments are large and real.

Another feature of the agreement deserves mention. The provision that the measure of protection afforded to an Indian industry " shall only be so much as, and no more than, will equate the prices of imported goods to fair selling prices for similar goods produced in India," will prejudicially affect India's industries. If adequate care is not taken to determine the necessary measure of protection for India's industries and also provision made for the differences in the quality of goods which appear similar, this will amount to a real protection to British imports.

It would be evident from the above considerations that these agreements have not been framed after a thorough investigation of their probable effects on our foreign trade as a whole as well as on our internal economic structure. On the contrary, they have often been concluded under the compelling urge of certain immediate considerations and in general are of great importance to British interests. It is, therefore, imperative that as soon as the terms of these agreements are over, they should be critically examined in the light of results obtained and any other fresh developments since then.

It is interesting to enquire as to how far there are possibilities for the expansion of the British demand for Indian goods. In view of the fact that she has already concluded several trade agreements with various countries, and is likely to conclude many more, and the further fact that the scope of expansion of British industries is being increasingly limited by the nationalistic economic tendencies of every Government, it is extremely problematical if Britain would be able to offer much wider prospect for the absorption of Indian goods. When, therefore, occasions would arise for renewing the present agreements, adequate attention should be paid to these considerations. The repercussions of any agreement with the U. K. on the rest of our foreign trade should be carefully analysed. We should also avoid the error we have committed in connexion with the Ottawa Agreement of bringing within the purview of one agreement a very large number of commodities. Further, care should be taken to amend the terms in such a way that within the Empire no undesirable competition may exist. One method of avoiding such competition would be the fixation of quotas to the different sources of supply. Quota arrangements are of almost universal application now-a-days and even in the Bombay-Lancashire Textile Agreement, the principle of permitting India to share in the quotas which may be allotted to the U. K. in the colonial or other overseas markets has been recognised.

INDIA AND THE COLONIAL EMPIRE.

India's trade with the Colonial Empire covering a number of territories spread over the different parts of the world, is not quite inconsiderable. It forms in a normal year about 10 per cent. of India's total external trade and is valued at about Rs. 25 crores a year. India's export trade exceeds her import trade by Rs. 6 crores on the average. So it is necessary for India not only to preserve the existing volume of trade with the Colonial countries but also to seek ways and means to promote further trade connexions. This necessity was well realised by the Indian Delegation to the Ottawa Conference and discussions were held as to the practicability of arranging mutual preferential trade relations between India and the Colonies. Accordingly it was provided in Article 9 of the Ottawa Agreement between the U.K. and India that His Majesty's Government in the U.K. would invite the Governments of the non-self-governing Colonies and Protectorates to accord to India any preference which may for the time being be accorded to any other part of the British Empire, and it was provided in Article 12 that the Government of India would ask the Legislature to pass the necessary legislation to secure reciprocal preferential treatment to the Colonies and Protectorates and certain mandated territories under the British Government. In accordance with this article India received preferences from the following countries: Ceylon, Federated Malay States, Strait Settlements, Fiji, Seychelles, Somaliland Protectorate, Mauritius and dependencies, British West India Islands (Jamaica), British Guiana, Cyprus and Sierra Leone.

But on account of difficulties arising out of certain international agreements or understandings it was not possible to arrange preferential trading relations with Kenya, Zanzibar and the Mandated Territory of Tanganyka. But India granted preferences to these territories as well as to the Colonies mentioned above. As explained in the Report of the Indian Delegation to the Ottawa Conference, Kenya. Uganda, Tanganyka, Zanzibar, Nyasaland and part of Northern Rhodesia are debarred by the convention of St. Germain-en-Laye, 1919, from entering into preferential trading terms with India, for the convention provided that " there should be no discrimination in favour of any country " on the part of any of the signatories. A consideration of revising the convention was due in 1929 but the revision was postponed till 1935. It is now expected that when this revision is undertaken all these Colonies will be in a position to reciprocate certain preferences for India's goods. Tanganyka, again, being a mandated territory could not grant any preference to India for that would involve a violation of the Treaty of Versailles which has created these mandatory systems.

Though these colonies and the Mandated Territory of Tanganyka have given no preference to any of India's goods, India has already offered concessions with regard to fruits and vegetables, ivory, unmanufactured sodium carbonate, apparel and unground spices. The total imports from the Kenya Colony, Zanzibar and Pemba and Tanganyka, as affected by the preferences, were worth about Rs. 42·5 lakhs during 1933-34. The total exports of the first three Colonies to India amounted to Rs. 2·48 crores, while India's exports to them amounted to only Rs. 69 lakhs during the same year. This indicates that in relation to these colonies India suffers from an adverse balance of trade to the extent of about Rs. 1·8 crores and even in 1931-32 the adverse balance amounted up to more than Rs. 2·8 crores. It may be pointed out that this state of things cannot continue for long. As India has already shown sufficient good-will in offering the preferences, it is quite meet that these colonies also should reciprocate the same treatment towards India. In this matter, the Government of Great Britain have a clear duty to perform, *viz.*, to expedite the revision of the Convention of St. Germain-en-Laye, and thereby clear the way to granting preferences to India's goods like cotton manufactures, jute manufactures and rice. In jute bags and sacks India's position in Kenya is almost monopolistic as will be evident from the fact that in 1932 Kenya's total imports of jute manufactures were from India. But in cotton manufactures India's most serious competitors are the U.K., Japan, and the U.S.A.

Kenya herself, again, competes with India in the U.K. market as regards coffee, as has been revealed by the working of the Ottawa Trade Agreement during 1933-34.

The Gold Coast and Nigeria also are precluded by the Anglo-French Convention of 1898 from offering preferential treatment to India's commodities. But this can be facilitated by introducing necessary modification in the convention, after one year has elapsed since the formal notification of this desired modification. Gold Coast offers a good market for India's rice, jute bags and sacks. In 1932 *India's* exports of rice to this territory amounted to about Rs. 4 lakhs and those of jute goods to about Rs. 9·5 lakhs. In Nigeria again India's total exports were worth about Rs. 18·2 lakhs in 1932, of which cotton piece-goods accounted for about Rs. 8·5 lakhs and jute goods about

Rs. 9 lakhs and the remaining portion was accounted for by rice. The one year's trade figures clearly point out that Nigeria has a good market to offer for India's jute goods and cotton piece-goods. In respect of jute goods, India has a serious competitor in the U.K. and in the piece-goods the U.K. and Japan are India's formidable rivals. In Gold Coast, India's rice has a small market but her cotton piece-goods have obtained hardly any footing there, chiefly on account of the competition of the U.K., Nigeria and Japan. It is likely that if a modification of the Anglo-French Convention is effected to facilitate the grant of preferential tariff to India's goods in these territories, in return for the concessions that India has already accorded them, India's jute goods and cotton piece-goods may be assured an enlarged market in these territories.

In most of the West Indian islands, Sierra Leone, Gambia, the Somaliland Protectorate, Gibraltar and Cyprus, India's exports of rice and jute manufactures (amounting to about Rs. 40 lakhs a year) enjoyed preference even before the Ottawa Agreement was concluded. Thereafter certain varieties of apparel, drugs and medicines, pulses, metals, vegetable oils, oilseeds, tea, provisions and oilman's stores, and manufactured tobacco received preference also. In Cyprus particularly cotton twist and yarn and piece-goods were granted preference. The value of the exports affected by these preferences exceeds hardly Rs. 17 lakhs. The total exports of India to the West Indies are worth Rs. 1·25 crores on the average of last three years. Jute and gunny bags and rice (not in the husk) are the principal items in. these exports. Preferential trade relations with this group of islands are likely to provide larger market for India's jute manufactures.

India enjoys a preferential tariff in Fiji along with other Empire countries but Fiji has granted special preferences to the U.K., Canada and New Zealand. The commodities of India which enjoy preference are fruits, vegetables, rice not in the husk, metals, mustard oil, provisions and oilman's stores, spices, tea, cotton manufactures, jute, gunny bags and apparel. Mauritius also has granted preferences on certain goods of the U. K. and Canada in return for a special preference on sugar. With Mauritius, it was difficult for India to come to terms for she was not prepared to grant a preference on sugar. This was due to the fact that India's sugar industry is a protected industry and also the question of revenue was involved in the case. Yet India succeeded in obtaining preferences in Mauritius and Dependencies on apparel, certain varieties of vegetable oils, perfumery, provisions and cotton manufactures, the total exports amounting to about Rs. 2 lakhs.

Of the remaining countries of the Colonial Empire, Malaya and Ceylon are by far the most important customers of Indian goods. With regard to Malay complete statistics are not available, but Straits Settlements proper together with the States both Federated and non-Federated accounted for Rs. 2·64 crores worth of India's imports and Rs. 3·29 crores worth of India's exports in 1933-34. The figures for previous years were much higher, specially during the pre-War period, India's imports from and exports to these territories amounting on the average to Rs. 3·08 crores and Rs. 7·54 crores respectively. The main items of India's imports are spices, betelnuts, provisions and oilman's stores, gums and resins, fish and fruits and vegetables, while those of India's exports to these territories are cotton manufactures, rice, jute manufactures, tin ore and tobacco. It is thus evident that India's cotton manufactures, jute manufactures, tin ore and sundry other articles have a potential market in these territories, while India offers a market for fish, betelnuts, and spices particularly. The Federated Malay States have granted preferences on groundnut, tea, cotton manufactures and piece-goods, silk and wool manufactures and tobacco manufactured. India has gained concession from the Straits Settlements only in the last-named article. In return, India has granted preference to the Federated Malay States only on gums, cocoanut oil and non-essential oils. There remains, therefore, much yet to be done to facilitate India's trading relations with the rest of Malay.

Ceylon lying in close proximity to India is admittedly the largest purchaser of India's commodities in the Colonial Empire. Its off-take of India's exports is more than Rs. 6 crores on the average of last three years while its exports to India amount hardly to Rs. 1·5 crores on the same average. In accordance with Articles 9 and 12, Ceylon has been granted preferences on fish, fruits and vegetables, gums, non-essential oilseeds, apparel, chemicals, drugs and medicines, coir, manufactured and unmanufactured, coir yarn and coir mattings, unground spices, tea, cocoanut oil and betelnuts, in the Indian market. The total amount of imports affected by the preference is worth about Rs. 1 crore which means that about 66 per cent. of Ceylon's imports into India enjoy preferences. Ceylon, in return, has given preferences to India on boots and shoes, earthenware and porcelain, grain, pulse, etc., leather, metals, paints and painter's materials, perfumery, soap, cotton and silk manufactures, tobacco manufactured and unmanufactured, woolen carpets and bags, fruits and vegetables, etc., the total value of which hardly exceeds Rs. 75 lakhs—which means that only 12·5 per cent. of India's total exports to Ceylon has received preference. It is a matter of regret that the Ceylon Legislature has not as yet ratified the terms of preferences. As regards the preferences received by India, it should be pointed out that the omission of cotton piece-goods and rice from the list of preferences is significant indeed. A revenue duty of Re. 1 a cwt. on rice still exists in Ceylon and when the question of preference on this commodity was raised, the Government of Ceylon could not accept the proposal on the ground that the revenue accruing from the revenue duty could not be foregone. With regard to India's cotton piece-goods the Indian Delegation should have pressed for preference in the Ceylon market in consistence with their observation that "India's exports of manufactured articles to the countries abutting on the Indian ocean should steadily increase and the existence of a preference in certain colonies should do much to promote the growth of this trade." In fact, Ceylon offers good market facilities for India's cotton manufactures as will be evident from the fact that Ceylon took Rs. 70·9 lakhs worth of cotton manufactures in 1931-32, and 51·8 lakhs in 1932-33 and Rs. 51·0 lakhs in 1933-34. The most serious competitor of India, as much as of the U. K. in Ceylon in respect of cotton piece-goods is Japan. If along with the U. K. India receives a preference, India's exports of cotton piece goods to Ceylon may be considerably widened.

A reference may also be made here to the fact that in the U. K. market. Ceylon is a serious competitor of India in respect of cocoanut oil, in which commodity India enjoys a preference in the U. K. market. Some measure of the competition will be evident from the export figures for 1933. While Ceylon succeeded in raising her exports of cocoanut oil to the U. K. by 43,187 cwts., India's exports declined by 130 tons during the same period. Further, by virtue of the preference that cocoanut oil enjoys in the Indian market, India's cocoanut oil industry at the Malabar coasts has been seriously hit by the influx of cheap Ceylonese cocoanut oils. It is imperative that this anomalous situation should end as early as possible, for it is extremely unwise for India to grant a preference on a commodity which is calculated to jeopardise the interests of the same industry in India.

The foregoing considerations of India's trade connexions with most of the important colonies will, I hope, convince you that though the Colonial Empire hardly accounts for 10 per cent. of the entire foreign trade of India, closer trade relations with the different territories are likely to be of positive advantage to India. Any single territory may not be of considerable importance to India's export trade, but the sumtotal of the trade carried with the colonies taken together is not insignificant. In consequence of the Ottawa Economic Conference, many of the colonies have reciprocated preferential treatment to India's goods in return for the concessions that India has extended to them, but the total value of India's exports which enjoy such preferences amounts barely to Rs. 115 lakhs, while the total value of the exports from the Colonial Empire enjoying preferences is more than Rs. 140 lakhs, as will be evident from the trade figures for 1933-34. In a total trade amounting to about Rs. 25 crores, the small portion enjoying mutual preferential treatment is no doubt significant, but this may to some extent be explained by the difficulties that a number of colonies is confronted with, on account of certain international agreements, *viz.*, the Convention of St. Germain-en-Laye, and the Ango-French Convention of 1898. But, as I have already said, these difficulties may be removed. It is expected, therefore, that an early removal of the disabilities thus imposed on a number of Colonies to grant preferences to other countries, will be followed by closer and enlarged trade connexions between India and the colonial Empire.

THE DOMINIONS AND INDIA

The total volume of India's external trade with the Dominions is much less than with the Colonial Empire. India's exports to and imports from the Dominions taken together have not exceeded Rs. 8·8 crores in any year. The pre-war average was nearly Rs. 6 crores and the total trade during 1933-34 has amounted to about Rs. 8·5 crores. India's export surplus over imports during the last few years has been to the extent of Rs. 4·5 crores on the average. But since 1932-33 India's exports have shown a tendency to decline while imports from the Dominions are on the increase. India's exports to the Dominions have registered a decline to the extent of about Rs. 60 lakhs in 1933-34 while her share of imports from the Dominions has advanced by about Rs. 35 lakhs. This diminution in India's trade balance with the Dominions cannot certainly be viewed with equanimity, for during the year 1933-34 India's exports to all countries have registered an advance.

At the Imperial Economic Conference at Ottawa, the Committee on promotion of trade within the Commonwealth seriously considered the question whether "a series of bilateral trade agreements should be negotiated or whether, if the negotiations proved generally successful, they should be incorporated into a single multilateral agreement." The final result, however, was only a series of bilateral agreements. The Indian Delegation to the Conference carried on discussions with the Delegations of the various Dominions but they "could not, owing to lack of time, bring any of these discussions to the stage at which agreements could be drafted." India enjoys, however, British Tariff Preference in New Zealand, Canada and the Free State of Ireland, which have granted the concessions of their own accord. But so far Australia and the Union of South Africa have accorded no preference whatsoever. India's import trade with these two Dominions in 1933-34 amounted to Rs. 1·28 lakhs out of her total import trade with the Dominions worth about Rs. 2 crores, while India's export trade with the two Dominions amounted in the same year to Rs. 4·19 lakhs out of her total export trade with all the Dominions amounting to about Rs. 7 crores. From this the relative importance of India's trade with Australia and South Africa will be evident. India, therefore, should cultivate closer trade relations with these two Dominions. In the same way, the possibilities for a further expansion of the market for Indian goods in the other Dominions should be carefully explored. I should also like to suggest that we may with advantage conclude good-will agreements with various Dominion countries on the basis of "no discrimination and the grant of most-favoured-nation treatment," although, I quite appreciate that care will have to be taken so that such agreements may not have undue prejudicial effect on the rest of our foreign trade.

AUSTRALIA

On the average of last three years, India received Rs. 122·5 lakhs worth of imports from Australia and sent Rs. 327·0 lakhs worth of exports to Australia. So India's favourable trade balance annually has amounted on the average to Rs. 204·5 lakhs. The chief imports from

Australia are animals (horses), provisions and oilman's stores, tallow and slearine, wheat and raw wool. India's chief exports thereto, on the other hand, are hides and skins, raw jute, jute manufactures, rice, seeds and tea. Both India and Australia are primarily agricultural countries and as such there may not be much scope for mutual exchange of commodities on advantageous terms ; yet as the list of exchanged goods indicates, India may accord a preferential treatment to certain goods of Australian origin, in return for preferences on India's jute manufactures, rice, seeds and tea. Of the total exports of India to Australia, jute and jute goods alone constitute more than 80 per cent. The latest trade figures show a disquieting feature that India's exports of jute and jute goods to Australia have registered a decline in 1933-34 to the extent of Rs. 89·4 lakhs.

Australia has already concluded trade agreements with the U. K., Canada, South Africa, New Zealand and a few British colonies on the basis of preferential tariff concessions. According to the Australia-Canada Trade Agreement of 1931 certain classes of Canadian goods imported into Australia were subject to customs duty under the intermediate Tariff. . But this Intermediate Tariff was abolished in October 1932, and later a new "Customs Tariff" (Canadian preferences) has been evolved and operates since July 12, 1934. With New Zealand and the U. K. again, agreements have been entered into on the same principle of reciprocity.

UNION OF SOUTH AFRICA.

India's exports to the Union amounted to Rs. 121 lakhs in 1933-34 and India's imports therefrom to Rs. 26 lakhs during the same period. The chief articles of imports from the Union are coal and coke and sundry other goods while India's main exports thereto consist of rice, jute, gunny bags and cloth and paraffin wax. It is doubtful whether India can afford to grant an unqualified preference on the South African coal, for her own coal supply is already faced with effective competition from South African coal.

With New Zealand the Union has already entered into preferential terms of trading in respect of certain specified goods.

CANADA.

Canada's annual off-take of India's goods during the last three years has amounted on the average to Rs. 165·9 lakhs, while imports from Canada to India have amounted to Rs. 47·8 lakhs. The latest trade figures for 1933-34 show that imports from Canada have increased by Rs. 35 lakhs while India's exports thereto have advanced by 24·7 lakhs. This would tend to show that the preferences enjoyed by India from Canada have to some extent accelerated India's exports to that Dominion. The chief imports into India are motor vehicles and parts, paper and paste-board. India's main exports to Canada are jute, gunny cloth and tea. With regard to jute goods, India's competitor in the Canadian market is the U. K. which normally shares about 40 per cent. of Canada' total imports of jute bags, etc., while India's share is about 59 per cent. The commodities of mutual interest are not many but even the exchange of these few commodilies may be greatly facilitated by mutual agreements. If India extends to Canada the same preference as is enjoyed by the United Kingdom, on motor vehicles and parts, etc., there is no reason why Canada should not further inerease her off-take of India's jute manufactures, tea and other commodities. The United Kingdom also, consistent with the spirit of the Ottawa Economic Conference, should have no objection to the grant of such preferences.

Canada is already in special trading terms with Australia and New Zealand.

NEW ZEALAND AND IRISH FREE STATE.

New Zealand and the Irish Free State share comparatively a small portion of India's foreign trade. The off-take of India's exports by New Zealand hardly exceeds Rs. 53 lakhs. The pre-War average was Rs. 56 lakhs while it declined to less than Rs. 40 lakhs during the depression. In 1933-34, however, the total exports amounted to Rs. 52·9 lakhs. India's imports from the Dominion are worth only Rs. 3·02 lakhs on the average of last three years. The pre-War average was only Rs. 26 thousand. This shows that though India's import trade with New Zealand has developed to some extent since the pre-War stage, her export trade is entirely stagnant and even declining. Besides India receives miscellaneous articles of small importance. while she exports to New Zealand mainly jute manufactures.

Adequate statistics are not available relating to India's trade with Irish Free State ; but the Indo-Irish trade is not of large dimensions. It has been reported in the Press that in pursuance of the conclusions of the Ottawa Conference, 1932, negotiations for an Indo-Irish Trade treaty have reached its final stage. However small may be the existing volume of trade between the two countries, it may be hoped that the proposed treaty will help our reciprocal trade to grow.

CONCLUSION.

I have tried to present to you this afternoon a picture in broad outlines of some important aspects of our inter-Imperial trade, with special emphasis on trade agreements and the many issues involved in them. In exploring the scope for trade agreements and in the negotiation thereof, I am conscious that very complicated details have to be settled and divergent interests harmonized which is necessarily not possible in a study of this nature, unless specific cases arise. I have, therefore, remained satisfied only with presenting to you the relevant facts and data which indicate the way in which appropriate trade connexions may be built up with the various Empire countries.

In the study that I have undertaken this afternoon, it has been my principal object to enquire as to what extent India is to gain or to lose by embarking upon a definite policy of promoting trade with the Empire countries by way of preferential trade treaties. In a supplement to the "Economist" of November 3, 1934, Sir George Schuster, the ex-Finance Member of India, made a detailed and interesting study on "Empire Trade before and after Ottawa." While I do not subscribe to many of his conclusions, I quite agree that under the existing conditions of world trade, closer economic co-operation with the Empire is to be sought and, from India's standpoint, I think it will not be ununwise to promote her inter-Imperial Trade by the exchange of mutual preferences, provided the preferences thus accorded do not in any way prejudice India's trade and her prospects of concluding advantageous trade treaties with the non-Empire countries.

Although the present study has been mainly confined to trade agreements with Empire countries, I should make it clear that I consider our trade with non-Empire countries as equally important. The fact that the non-Empire countries share about 53 per cent. of India's total foreign trade, constitutes the most cogent argument that trade connexions with this group of India's large customers should be preserved and promoted by all possible means. I have already invited your attention to certain difficulties that India's existing trade agreements with the United Kingdom have introduced in the way of her entering into advantageous trade treaties with the foreign countries. Even the expedient of granting any concessions in the form of an intermediate tariff as has been adopted by Australia, New Zealand and Canada is for all practical purposes closed to India. The omnibus character of the Ottawa Pact and the latest Indo-British Trade Agreement has imposed such a rigidity on the tariff system of India that the possibilities of offering concession to non-Empire goods in the form of intermediate tariff have been seriously circumscribed. Thus in making any agreement with other countries, we have to rely more on commodities which are not covered by the existing agreements with the United Kingdom. As the two years' working of the Ottawa Agreement reveals, India's exports to many of the non-Empire countries have had to meet with discrimination. The fact cannot be denied that the Ottawa Agreement has antagonised many foreign customers of India and the consequence is being slowly manifested in the diminishing volume of India's export trade with those countries, as revealed by India's trade figures for the last three quarters of 1934. Besides, the decision of countries like Germany, France and Poland to receive goods only from those countries which take their commodities, has produced very harmful effects on India's exports of rice, cotton, jute, jute manufactures, hides and skins, etc., to these countries. The principles of reciprocity and barter are evidently gaining universal recognition as will be evident from the increasing number of exchange clearing and quota arrangements between various countries.

Under these circumstances India cannot afford to stand aloof confined in the orbit of Imperial Preference. It will be an unwise policy for India to preserve her inter-Imperial trade at the cost of her trade with the non-Empire countries—which in fact constitutes a very large portion of her external trade. It is, therefore, imperative for India to adopt a policy calculated to harmonise the interests of both sides of her foreign trade. What she needs is essentially a systematic programme of watching, guiding and promoting her external trade which is of such vital importance to her national economy.

Before I close, I would like to impress upou you the fact that lack of adequate statistics relating to India's foreign trade in all its aspects has rendered my task considerably difficult. I am only too conscious that my brief study of the subject suffers from certain limitations, on account of the inadequacy of appropriate statistics. And I feel that for a fuller study of India's foreign trade and the competition that India's exports have to meet from the various countries in respect of individual commodities, the Government of India will do well to compile the requisite statistics in a convenient volume at regular intervals. The need for compiling such statistics was impressed by the Committee of the Bengal National Chamber of Commerce on the Indian Trade Commissioner at Hamburg when he met the Committee of the Chamber in 1933, and I am glad to note that statistics on the lines suggested have been compiled by the Trade Commissioner and published in his latest report in respect of articles which compete with Indian exports to Germany. It is necessary that similar statistics should be compiled in respect of other important countries with which India has extensive trade relations. In this context, I would further stress the desirability of sending out trade missions, to the different important countries of the Empire and also to the non-Empire countries, to explore trade possibilities by expert local investigation.

Calcutta.

A NEW EXPERIMENT IN UNIVERSITY ORGANISATION

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THE eighteen universities which are functioning at the present day in India and Burma, represent mainly two types of university organisation, *viz.*, the affiliating and the unitary. The history of their introduction and development in this country may be briefly told.

The first and the older type, modelled on the University of London as then constituted, was introduced in 1857 by three Acts of Incorporation of that year, *viz.*, Acts II, XXII and XXVII, by which universities were started in the three presidency towns of Calcutta, Bombay and Madras. These Acts have the same preamble which states their object to be the 'encouragement of Her Majesty's subjects...... ..in pursuit of a regular and liberal course of education,' and defines the purpose of the universities to be the 'ascertaining by means of examination the persons who have acquired proficiency in the different branches of Literature, Science and Art, and of rewarding them by academical degrees, etc.' To these universities in the presidency towns were added later on the Universities of the Punjab and Allahabad. By Act XIX of 1882, the Punjab University was created out of the old Lahore University College which dated back to 1869, and Allahabad University was incorporated by Act XVIII of 1887. During the three decades following the incorporation of the universities of Calcutta, Bombay and Madras, the old London type had become a sort of stereotype for university organisation in India, and in 1887 no preamble was felt to be necessary for the Allahabad University Act. Since then, the University of Allahabad has changed to a unitary type and a further addition to Indian universities of the older type has been made by the incorporation of the affiliating University of Agra.

By the original Acts of Incorporation mentioned above, all these universities were constituted as mere administrative bodies. Their principal functions were delimited to affiliation of institutions and examination of candidates sent up from the affiliated schools and colleges. These functions implied of course such concomitant activities as inspection, settlement of syllabuses, general academic guidance, etc. The character of the universities was necessarily regional, regulating the educational activities and catering for the educational needs of a particular region covering one political province of the country or more. In fact, it was in the interest of the efficiency of regional control in matters of education that the affiliating universities of Nagpur, Patna and Rangoon were subsequently created.

By the end of the last century, however, the deficiencies and limitations of the purely affiliating university became all too apparent. The most outstanding of these was the exclusion of the university from the actual work of instruction. It is obvious that education, specially in its higher stages, has to keep abreast of the march of knowledge and research in the arts and sciences. New subjects of study are evolved ; fresh advances are made in the extant subjects through historical or scientific research ; new schools of thought arise to revolutionise old ideas ; and theories, initiated by a Freud or an Einstein, invade and modify our whole intellectual outlook. It becomes the imperative duty of a university to keep its education, as far as possible, in a fresh and full-blooded condition, and this duty can hardly be discharged unless the university itself assumes teaching functions. This was fully realised, during his viceroyalty in India, by Lord Curzon who was trained in the traditions of Oxford, the chancellorship of which was the crown and completion of his remarkable career. It was through Lord Curzon's inspiration that the Indian Universities Act of 1904 was passed and Section 3 of this Act provides that "the University shall be, and shall be deemed to have been incorporated for the purpose (among others) of making provision for the instruction of students, with power to appoint university professors and lecturers, to hold and manage educational endowments, to erect, equip and maintain university libraries, laboratories and museums, to make regulations relating to the residence and conduct of students, and to do all acts, consistent with the Act of Incorporation and this Act, which tend to the promotion of study and research." In accordance with the intention of this section of the Act of 1904, the older universities in India have considerably modified their character, specially the University of Calcutta where instruction after the graduate (B.A. or B.SC.) stage is concentrated in the Post-Graduate Department of the university.

The other type of Indian university, which is the normal type in Germany and America, was introduced in this country as the aftermath of the Report of the Calcutta University Commission of 1917. The Commission, presided over by Sir Michael Sadler, had been appointed originally for the purpose of exploring the possibilities of the development and re-organisation of the University of Calcutta. But, taking a larger view of its somewhat wide terms of reference, the Commission went on to recommend for the future universities of India the 'teaching, unitary and residential' type of organisation which had proved so successful in America and Germany. The criticism passed by the Commission on the existing Indian universities of the London type was trenchant. "According to the view of all progressive societies," says the Report, "a university ought to be a place of learning, where a corporation of scholars labour in comradeship for the training of men and for the advancement and diffusion of knowledge. On this definition, Indian universities, in their first form, were no true universities. They were not corporations of scholars, but of administrators" (*Report*, Vol. I, p. 47). In the opinion of the Commission, the Indian Universities Act of 1904 aimed only 'at a rehabilitation and strengthening of the existing system' (*Report*, Vol. I, p. 66). The incorporation of the University of Dacca in 1921 on strictly unitary lines was the first immediate result of the recommendations of the Commission. The University of Allahabad was reconstituted in the same year as a unitary university, necessitating the starting in 1927 of an affiliating university at Agra. The other universities of the teaching, residential and unitary type in India are those of Lucknow, Aligarh and Annamalai.

Both the older affiliating and the newer unitary types of university have been functioning in India for a number of years now. As the conditions of existence, as well as of inception, of each university in India vary considerably from province to province, it is a task of delicate difficulty to make an absolute preference between the two existing types. But it is evident that the high expectations which used to be entertained during the last 'twenties about the efficacy of unitary universities have scarcely been realised. In the recently published Tenth Quinquennial Review of the Progress of Education in India, Sir George Anderson, the present Educational Commissioner with the Government of India, draws attention to some of the drawbacks of unitary universities in this country. They may be briefly summarised as (*i*) the abrogation of collegiate traditions, (*ii*) the tendency of control passing under certain circumstances into the hands of a clique, (*iii*) overmuch centralisation leading to denial of initiative in and possible mechanisation of educational work, and lastly, (*iv*) comparative costliness. The existence, in any event, of the two extant types of university in India does not rule out the case for further exploration of the possibilities of university organisation. The problem of devising a type which should obviate the defects of the affiliating university on one hand and be free from the drawbacks of the unitary university on the other, is by no means insoluble, and the key lies perhaps in the relation between the university and the college. The unitary university, where it is superimposed on an educational centre, merges and annihilates existing colleges; the affiliating university on the other hand allows them in the vital matter of instruction a sort of semi-independent existence. But it is possible to envisage a scheme in which the colleges should be united in a federation on which the university constitution could be based.

In fact, the so-called ' Hall ' of a unitary university is a ' mighty bloodless substitute ' for a college. A college in our country, which is not run by the soulless machinery of an official department, does not usually lack in vitality. It quickly develops an atmosphere and acquires in time traditions of its own. The Christian missionary colleges, as we know, are extremely jealous of their traditions. When the University of Rangoon was projected several years back on strictly unitary lines, Judson College, a missionary institution, put up such a strong resistance that its integrity had to be maintained by modifying the original proposals in such a way as to preserve it in the university, somewhat anomalously, as an incorporated institution. The Report of the Lindsay Commission on Christian Higher Education comments adversely on the policy of annihilating colleges for the foundation of unitary universities (*Lindsay Commission's Report*, pp. 73-74). The case is similar with many non-Christian colleges, scattered all over northern India, which owe their inception to and are associated with the Arya Samaj or Sanatan Dharam movements or the special interests of advanced minority communities like the Muslim or the Sikh. The existence of such colleges deserves to be guaranteed for the sake of their special traditions and corporate character. The argument applies also to many other colleges all over the country where what is called a 'college atmosphere' has developed itself. In fact, the college atmosphere is so precious and delicate a factor in education, particularly in a country like India, where the values of life are perhaps less utilitarian than in the west, that the student should not, if possible, be denied its benefit. That it is possible to retain the college atmosphere even within the organisation of a university is amply proved by the examples of Oxford and Cambridge. In Book Third of *The Prelude*, Wordsworth tells us how, during his university days, he used to be affected by the very atmosphere of the college he belonged to at Cambridge, even though he derived but little benefit from the instruction itself; and many, who do not claim to have the poet's fine and delicate susceptibilities, will bear testimony, like Wordsworth, to the reality of the effect of the college atmosphere on the student. In an old college, with an atmosphere and traditions of its own, the alumnus feels, more than in the Hall of a unitary and residential university, the sense of personal relationship, the stimulation from examples of lives silently dedicated to knowledge, the joys of comradeship and companionship, and, perhaps above all, the zest and freedom without which youth can hardly grow. This vital problem of the retention of the 'college atmosphere' in a university has to be attacked in any future scheme of university organisation in India.

A scheme, recently adopted by the University of London, although on wholly other considerations, meets this problem as well. The Hilton-Young Committee, which sat in London in 1925 to consider the future development of the University of London, had to deal with a plurality of colleges at a single educational centre, functioning independently of one another, though within a common administrative bond. The Committee suggested for the university, with which it was concerned, a new scheme of re-organisation. "The ideal conception of the University of London on its teaching side," says the Report, "is an organic association of institutions, all actively engaged in university work and each foregoing some measure of full autonomy in order to share in and contribute to the life and government of the university as a whole" (*Hilton-Young Committee's Report*, p. 30). The idea is that of a Federal University in which each college retains its integrity and individuality, while supplementing one another and working in close association in instruction and other academic concerns. In Calcutta, Bombay and other Indian cities, there is the same problem of the plurality of colleges, each trying to be self-contained and complete and thus encouraging unnecessary reduplication of efforts in instruction. In the circumstances, it might prove to be a better plan for each college to aim at specialisation in a subject or a group of subjects and to partake in a scheme of co-operative teaching. The London scheme solves in any case the problem of the retention of 'college atmosphere' in university organisation.

In the Quinquennial Review we have already referred to, Sir George Anderson expresses himself in favour of the federal idea of university organisation in India (*Review*, pp. 80-82). Assuming the need for the undertaking of teaching functions by a university, the Educational Commissioner bases his argument mainly on the ground of economy. But there are advantages less tangible, but none the less real, which must appeal also to pure educationists who are not concerned with the vexed questions of pound, shilling and pence.

This idea of a Federal University, initiated by the Report of the Hilton-Young Committee on the University of London, has recently been adopted by the educational authorities in Delhi. The Delhi University Act of 1922 had contemplated the incorporation of a university of the strictly unitary type as represented by Dacca and Lucknow. But in Delhi there were already functioning three first-grade colleges, one of them an old Christian missionary institution, which refused absolutely to merge themselves and forego their integrity. The circumstances which faced those who had to implement the Delhi University Act, were entirely different from what the organisers of Dacca and Lucknow universities had to deal with. The result was that, although the University of Delhi easily developed the usual organs of administration of a unitary university,—the Executive Council, the Academic Council and the Committees,—the colleges were kept up, very anomalously and in the teeth of the Act, as so-called 'constituent colleges' of the university. During the whole of the last decade, several committees, appointed by the Government of India, have cudgelled their brains in vain to devise a constitution in accordance with the Act for the University of Delhi. It is only recently, in May last year, that the University has taken the decision to convert itself into a university of the federal type. The two leading features of the proposed scheme of re-organisation are, first, the congregation of the constituent colleges on a common site, and, secondly, the organisation of teaching, specially in the higher stages, on a co-operative basis. The Government of India has provided a site for the University in the premises and adjoining lands of the abandoned Viceregal Lodge on the Ridge at Delhi to which the offices, the Law Hall and the science classes along with the laboratories have already been shifted. But the scheme cannot be put in full operation until all the first-grade colleges are brought together on the site, and for this purpose grants for building out of the exchequer of the Government of India will be needed.

The federal idea of university organisation is a recent development. Much in it is nebulous yet. It has, above all, not been tested in the crucible of time and experience. The idea is going to be applied for the first time in India to the University of Delhi of which the Viceroy is the chancellor. It is, however, an experiment which deserves to be watched by the public with keen and critical interest. Perhaps the solution of some of our vexed educational problems like, for instance, the organisation of technical and technological education, will be found to lie in a scheme of federation in the field of university education in India. When the proposals for the re-organisation of the University of Delhi finally materialise, there will be added to the two existing types of university in India, *viz.*, the affiliating and the unitary, a third one, *viz.*, the federal. But all educationists of our country, who keep an open mind and are not 'perplexed with fear of change,' must agree that our ideas of university organisation need not be circumscribed by our experience of affiliating and unitary universities only.

Delhi.

NATIONALITY AND RIGHTS

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THERE is one important aspect of the problem bearing on safeguards against commercial and shipping discrimination proposed to be incorporated in the new Government of India Bill which seems to have been ignored in the critical analysis to which the Joint Parliamentary Committee's Report has been subjected in the country. It is a well-known doctrine of Municipal Law that citizens and aliens are not treated on terms of perfect equality in all matters. Generally speaking, however, in civil and criminal law no discrimination is observed as between an alien and a citizen. There is a tendency to assimilate, in the sphere of the so-called public law, the position of aliens to that of citizens, particularly in regard to personal and religious liberty. But in many States certain trades and professions are open to citizens only, and in almost all States political or organic rights are exclusively reserved for citizens. The problem of safeguarding the interests of the British European community in India raises amongst others the following important issues, namely, (1) whether European British subjects doing business in India and having their permanent residence in England are, and should be in law, Indian citizens and, in the light of this issue, whether they can and should, if necessary, be treated differently in law from His Majesty's natural-born Indian subjects and (2) whether the law and usage in the Empire recognise discriminatory treatment as between one class of citizens and another. These issues have not received adequate treatment either in the White Paper or in the Report of the Select Committee or in the four years' incessant palaver in which the Indian delegates took part at the successive sessions of the Round Table Conference.

Certain rights, as has been indicated above, flow from citizenship and in dealing with those rights it was the duty of the Round Table delegates to raise the question of nationality and seek to define its range and extent in connection with those rights. It may be noted that the issue was taken up by the Nehru Committee of which the

Right Honourable Sir Tej Bahadur Sapru was a distinguished member. It is regrettable that the Right Honourable gentleman should have failed to draw the attention of His Majesty's Government in the United Kingdom to this important problem.

There is a considerable amount of confusion regarding the position of European British subjects in India. There is a belief widely held in the country that persons other than natural-born Indians are not India's nationals. As far back as February, 1932, Sir Hari Sing Gour was reported to have expressed the view in the course of his speech on the proposal in the Assembly to accord protection to bamboo paper and pulp that " He does not regard the *British* as citizens unless they take out naturalisation papers and disclaim citizenship elsewhere." Only recently in an article in the January number of the *Modern Review* Mr. Naliniranjan Sarker wrote: " On the plea of eliminating racial discrimination the J. P. C. have completely overlooked the legitimate distinction between " national " and " non-national," and consequently even such rights of discrimination in favour of " nationals " as are recognised by international practices and are inherent in nationhood itself, have been denied to India." The confusion seems to have arisen from the different connotations which the expression " nationality " bears. In one sense, as the Report of the Conference on the Operation of Dominion Legislation and Merchant Shipping Legislation, 1929, points out, it is used to indicate the common consciousness based upon race, language, traditions or other analogous ties and interests and is not necessarily limited to the geographic bounds of any particular State. In another and more technical sense it implies a definite connection with a definite State and Government, and the use of the term in the latter sense has, in the case of the British Empire, been attended by some ambiguity, due in part to its use for the purpose of denoting also the concept of allegiance to the sovereign. In this sense nationality means citizenship, although barring the Irish Free State and the Dominion of Canada no part of the Empire recognises in constitutional law the use of the term " citizenship." In the Empire generally a citizen is known as a subject. What is important, however, is to secure an answer to the question whether or not European British subjects are citizens or nationals of this country. Strange as it may appear, Indians are " nationals " of their country not simply by their birth or by their residence but by an Act of Parliament known as The Nationality and Status of Aliens Act, 1914, which has defined in Part I British subjects for all parts of the Empire. In terms of that Act all persons within His Majesty's dominions and allegiance are nationals of India. There is no Indian Act defining Indian citizenship. But there is a law (Act VII of February 26, 1926, recently amended) which has sought to consolidate and amend the law relating to the naturalisation in British India of aliens resident therein. This Act which is a local measure is a naturalisation Act and, as the name implies, is intended for foreigners. In this Act also a " British subject " means a " British subject " as defined in section 27 of the British Nationality and Status of Aliens Act, 1914, thereby accepting the supremacy of an Imperial Act over Indian legislation. In law and in fact the British at present are nationals in this country and are not required to take out naturalisation papers. In dealing with them India cannot be presumed to be dealing with aliens as is contemplated in Mr. Sarker's thesis.

It is perfectly true that it is a common practice in commercial, shipping and other matters to discriminate citizens as against foreigners. A very interesting account of how the coasting trade of certain States is reserved to their nationals is given in a League document (C 195. M. 78, 1931). It is also to be noted that the British Empire recognises the principle of discriminatory treatment in the matter of shipping, for it is laid down in the draft agreement as to British Commonwealth merchant shipping adopted by the Dominions that:

1. " No ship shall be registered in any port within the British Commonwealth so as to acquire the status and recognition mentioned in paragraph 2 of this article unless it is owned wholly by persons of the following description, *viz.*

(*a*) Persons recognised by law throughout the British Commonwealth of Nations as having the status of natural-born British subjects ;

(*b*) Persons naturalised by or in pursuance of the law of some part of the British Commonwealth ;

(*c*) Persons made denizens by letters of denization and

(*d*) Bodies corporate established under and subject to the law of some part of the British Commonwealth and having their principal place of business within the British Commonwealth.

2. Every ship so owned and duly registered within the British Commonwealth shall possess a common status for all purposes and shall be entitled to the recognition usually accorded to British ships."

These safeguarding clauses in the agreement are not for any part of the Empire against another but for the Empire as a unit against foreign States or Powers. They are mentioned here only to reinforce the argument that the principle of discrimination is accepted and upheld by almost all nations including the British Empire.

That point is admitted and is not open to any doubt whatsoever. But the point at issue is whether in the British Commonwealth there is in law and in practice discrimination of one class of citizens against another. When British shipping has been specially sought to be protected in the Select Committee's Report (paragraph 354), it is well to bear in mind that the Commonwealth shipping agreement referred to above gives each part of the Commonwealth power " to regulate its own coasting trade " and further provides that nothing in the agreement shall be deemed to derogate from the right of every part of the Commonwealth to impose customs tariff duties on ships built outside that part or to restrict the right of the Government of each part of the Commonwealth to give financial assistance to ships registered in that part or its right to regulate the sea fisheries of that part. The case for discrimination by one part of the Commonwealth against another has thus clearly been acknowledged in the agreement, although an attempt has been made to secure common status for all ships of those parts of the Empire which are parties to the agreement.

We have already referred to the definition of a " British subject " incorporated in the Imperial Act of 1914, which is applicable to all parts of the Empire. But it is interesting to remember that the Imperial Act of 1914 was passed with full Dominion consent and approval and it was not contemplated then that the Dominions would be called upon to vary the definition of the British subject by local legislation ; and hence no power to do so was inserted in the Act. But there have been since some important and far-reaching developments in inter-Imperial relations. In 1921, the Dominion of Canada decided to accept membership on the Permanent Court of International Justice. If, however, Canadians were treated as British nationals only two British subjects could under the Statute of the Court be nominated as candidates, The Statute further provided that if two members were elected, both subjects of one member of the League, the senior was alone to be allowed to sit, thereby ruling out the chance of a Dominion judge ever serving the Court. In order to remove this disability the Dominion passed a Nationals Act in 1921, which was purely a local measure. The Canadian precedent was followed in 1927 by the Union of South Africa. Of course no one of the Dominion constitutions contains any law relating to nationality or citizenship. But the Irish Free State has made a departure, apparently with the approval of the British Government, from the recognised procedure of Empire Jurisprudence. The Irish constitution (article 3) gives citizenship to every person domiciled within the State area when the constitution took effect, if he or either parent were born in Ireland or if he had been resident for seven years in the State area. It may be that most of the persons coming under the purview of this clause would be British subjects as defined in the Act of 1914, but it shows convincingly that British subjects are not by virtue of the fact that they are British subjects citizens of the Irish Free State.

The question of the common Crown, however, brings in the question of common allegiance and on that common allegiance the entire conception of British citizenship has been allowed to rest as is evidenced by the well-known decision in Calvin's case. It was decided in that case that persons born in Scotland after the union of the Crowns of England and Scotland were natural-born British subjects "despite the absolutely distinct character of the two kingdoms." The same view was taken in the case of the union of the Crown of England with the Electorate of Hanover. From this it follows that even if different parts of the Empire were treated as separate kingdoms their inhabitants would be subjects of the Crown in the United Kingdom so long as they owed allegiance to the Crown. This is of course stretching the legal aspect rather too far. Historically and for centuries the concept of nationality has been determined by the English Common Law which had been carried to the Dominions or to other British possessions whether acquired by settlement or by conquest, but the development of the nationality idea and law has kept pace with the development of Dominion sovereignty and we find to-day definite attempts to distinguish by local legislation from among the wide category of British subjects specific types of Dominion nationals. A formula was sought to be evolved in the Report of the Conference on the Operation of Dominion Legislation and Merchant Shipping Legislation, 1929, for the purpose of providing security against confusion. The Report states:

" The status of the Dominions in international relations, the fact that the King on the advice of his several Governments assumes obligations and acquires right by treaty on behalf of individual members of the Commonwealth, and the position of the members of the Commonwealth in the League of Nations and in relation to the Permanent Court of Justice, do not merely involve the recognition of these communities as distinct juristic entities, but also compel recognition of a particular status of membership of those communities for legal and political purposes. These exigencies have already become apparent; and two of the Dominions have passed Acts defining their " nationals " *both for national and international purposes.*"

But stress was at the same time laid on the unity of members of the Commonwealth supposed to arise out of a common allegiance to the Crown which was taken in the Report as the basis of common status possessed by all subjects of the King. It was further claimed that this common status was given statutory recognition and force through the operation of the British Nationality and Status of Aliens Act, 1914. It was however made clear that although this status could not be conferred on any person to be operative throughout the Empire save in pursuance of legislation based upon common agreement, it was in no way inconsistent with the recognition *within and without the Commonwealth* of the distinct nationality possessed by the citizens of individual members of the British Commonwealth. The Imperial Conference of 1930 re-affirmed those principles in clear words. It recognised once again the existence of a common status possessed by all subjects of the King based upon allegiance and made statutory by the Act of 1914. It recognised further the right on the part of every Dominion to create a particular status for political and legal purposes and to define by local legislation its own nationals for *national and international purposes.* It also laid down that if any changes were desired in the existing requirements for the common status, provisions should be made for the maintenance of the common status and that the changes should only be introduced after consultation and agreement among several members of the Commonwealth. It was agreed at the Conference that each Dominion should, as far as possible, confer its nationality only on those possessing the common status and that the possession of that status should be recognised by the Commonwealth. It was, however, stipulated that although Dominion nationals should be persons possessing the common status, local conditions or other special circumstances might from time to time necessitate divergences from that general principle. Two points seem to emerge both from the Report of the Conference on Dominion Legislation, 1929, and from the Imperial Conference, 1930. These are: (1) that each Dominion is free to act in defining its nationals both for internal and extra-territorial purposes, and (2) that there must be recognition by each Dominion of the common status of British subjects based on a common allegiance to the Crown despite its power to act.

This agreement is rather defective and lacking in precision and is liable to misinterpretation in different parts of the British Commonwealth. Speaking in the Dail on July 16, 1931, Mr. McGilligan observed as follows:

"The essential point is that you have not a single Commonwealth nationality based upon a single law. It is not a single Commonwealth nationality at all, or even a dual nationality. The Irish Free State national will be that and nothing else so far as his nationality is concerned. His own nationality law will rule him and his own State, through its representatives abroad, will protect him. . . .And the recognition of his Irish nationality will be Commonwealth-wide and world-wide."

There was no mention in his speech to the so-called common status, far less any recognition of it. That Mr. McGilligan's speech was not a pleasing oration on a festive occasion is clear by the introduction recently by Mr. de Valera of a Bill known as the Irish Citizenship Bill. This measure has led to an acute triangular controversy in England, in the Free State and in Scotland. Clause 28 of the Bill repeals for the State the British Nationality and Status of Aliens Act, 1914, and the subsequent amending legislation of 1918. Mr. de Valera claims that it would be an impertinence if the British Government were to claim as citizens of their country persons owing allegiance to the Free State should the Bill be passed into law. Mr. Thomas, on the contrary, while admitting the right of the Free State to define its citizens, challenges its power to deprive any British subject of the status he possesses presumably in terms of the resolution of the Imperial Conference, 1930. In the course of an article in the *Manchester Guardian* on the subject Dr. Arthur Berriedale Keith observes that Mr. Thomas' dictum is in one sense beyond question. "If the United Kingdom," he writes, "were internationally distinct from the Free State, it is clear that as far as international law was concerned, the State could not by legislation affect the international status of a British subject." But he thinks that that is not Mr. Thomas' point. The Dominion Secretary's thesis is interpreted to mean that even if the Bill be passed into law, the vast majority of Irish citizens will remain British subjects. Dr. Keith then proceeds to point out that the Bill is certainly effective to deprive of British nationality in the State territory all persons whose status is as such merely statutory and does not rest on Common Law. He admits, however, that the case of persons whose allegiance is natural by Common Law is undoubtedly open to argument.

Three points seem to have been emphasized by Dr. Keith in connection with the Irish Citizenship Bill. First, it is doubtful whether the Irish Free State can by legislation destroy the common status of Irish men and women as British subjects in places outside the Irish territory. Secondly, if the common status is based on the English Common Law in respect of Irish citizens, it is doubtful whether the Irish Free State can pass a measure effective to affect or to destroy that status. Thirdly, within the Irish territory the Free State is competent to act in defining its nationals in defiance of the provisions contained in the Imperial Act of 1914 as amended in 1918. It is now for us to examine these three propositions. So far as the third proposition is concerned, I am on common ground with Dr. Keith and I am definitely of opinion that the Imperial Government cannot in law stand in the way of the Irish Free State defining its nationals and determining their status within the State territory. Any interference by the former would be not only against the law but against the usage that has been established in the Dominions, and is bound to provoke hostility from all the Dominions. It is with regard to the other two propositions that doubts have arisen. But it is recognised in clause 78 of the Report of the Conference on Dominion Legislation that each Dominion will have power to evolve its distinct nationality both "within and without the Commonwealth." Dr. Keith does not refer to that clause, but he admits in his letter to the *Guardian* with reference to the Imperial Conference of 1930, which adopts the nationality clauses of the Report

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submitted a year before, that a Dominion is within its rights to define its nationals both for "national and international purposes." It is true that the Canadian Nationals Act was necessitated by the Dominion's anxiety to have a seat on the International Court of Justice. But there is nothing in the Act or in any Imperial legislation suggesting that the distinct type of Canadian nationality would be internationally valid only in regard to the composition or personnel of the International Court. There is, in other words, absolutely no restriction on the extra-territorial effect of any Dominion legislation pertaining to nationality. All doubt in this matter has been removed by section 3 of the Statute of Westminster which lays down: "It is hereby declared and enacted that the Parliament of a Dominion has full power to make laws having extra-territorial operation." Dr. Keith is apparently aware of the force of this argument as is indicated by his remark that the responsibility for the situation belongs to the British Parliament which passed the Statute of Westminster without realising the effect of their own action and which deliberately refrained from safeguarding from elimination by a Dominion Act the doctrine of common allegiance to the Crown. But it is difficult to reconcile this statement to the suggestion made in his letter that outside the Irish territory an Irish Act defining the status of its own citizens for national and international purposes may not be held valid. Of course the Statute of Westminster gives the Irish legislature no right to repeal or amend any British legislation save in so far as it is part of the law of the Free State. But it is clear that Mr. de Valera's Citizenship Bill purports to repeal British legislation in so far as it affects Free State citizens and I cannot see how the Free State can be prevented by the Imperial Government from replacing for its citizens the status of British subjects for international purposes by its own status created by its own law. Nor is Dr. Keith's reference to the English Common Law free from ambiguity. There is no difficulty in the doctrine that the Common Law in regard to nationality is in force only to the extent that it is not modified by statute, and Dr. Keith is perfectly right when he argues that the Common Law regarding British nationality was superseded by Acts of Parliament and is not revived by their repeal wherever that repeal might take place. But there is a suggestion in his letter that if the law of British nationality were part of the Common Law of England, the Free State could not affect it by legislation. It means, in short, that the English Common Law is binding upon a Dominion Government. Such a view is clearly wrong. It appears that Dr. Keith contradicts in his letter the very sensible opinion he has expressed in his book entitled *The Constitutional Law of the British Dominions.* The Colonial Laws Validity Act of 1865 contemplated that Colonial legislation should be in accord with the principles of English law. Difficulties were experienced in enforcing that doctrine and it was finally decided that the restrictions on the law-making powers of the Colonial legislatures would apply only to statutory enactments and the rules made thereunder which were, expressly or by necessary intendment, applicable to the Colonies. " Colonial legislatures," observes Dr. Keith, " were thus rendered free to enact measures which contravened the principles of the Common Law of England or of statutory law when such statutory law had merely been introduced in that Colony on its foundation as part of the inheritance of the English law." Matters in which the Colonial legislatures were, according to him, not free to act were those providing for the treatment of fugitive offenders, for extradition, for foreign enlistment and certain other international issues such as prize jurisdiction and admiralty jurisdiction. There is no reservation in the case of the law on nationality. The authority of the Dominions in this behalf is, under the Statute of Westminster, open to no doubt whatsoever. Section 2 of that Act expressly provides that the Colonial Laws Validity Act shall no longer apply to any law enacted by the Parliament of a Dominion. In order to put the matter beyond challenge in any quarter the Statute further lays down that " no law and no provision of any law made after the commencement of this Act by the Parliament of a Dominion shall be void or inoperative on the ground that it is repugnant to the *law of England* or to the provisions of any existing or future Act of Parliament of the United Kingdom, or to any order, rule or regulation made under any such Act, and the powers of the Parliament of a Dominion shall include the power to repeal or amend any such Act, order, rule or regulation in so far as the same is part of the law of the Dominion." Where then is the force in the argument that the Irish Free State, or for that matter, any Dominion, could not modify or alter the status of its own citizens which might have been based on the English Common Law ? We note, however, that Dr. Keith in his letter to the *Guardian* does not state his proposition very clearly, but there is a clear hint which appears to me to be inconsistent with the development and incidence of Dominion sovereignty. "If the United Kingdom," says Dr. Keith, "were internationally distinct from the Free State, it is clear that as far as international law was concerned, the State could not by legislation affect the international status of a British subject." It is a hypothetical conclusion based upon a hypothetical premise. What Mr. de Valera claims is not the right to affect the international status of a British subject but the power to prevent the United Kingdom from defining the national and international status of an Irish citizen. What the status of an Irish national is and should be in international law is the concern now not of the United Kingdom but of the Free State. It is a matter of negotiations between that State and foreign Powers. The Statute of Westminster has made that position unassailable. At best Dr. Keith's argument cuts both ways.

Now, common status does not carry with it common rights. Those parts of the Empire where the definition of a British subject as incorporated in the Imperial Act of 1914 is applicable have established the doctrine in a convincing manner that they have power to discriminate between one type of British citizens and another. That doctrine is an essential part of the Dominion law. The British Government are powerless to insist on similarity or simultaneity in the law-making of the self-governing parts of the Empire. Common allegiance to the Crown is of no practical use in the matter of equality of treatment to British citizens in each and every part of the British Empire. I am in complete agreement with Dr. Pittius when he says that "it must not for one moment be thought that a natural-born British subject enjoys by virtue of his nationality any social and political rights in all the Dominions. He does not. All legislation discriminating between British subjects has been carefully safeguarded." In one sense the protection of the Imperial Government for a British subject is far more effective in foreign countries than it is in the Dominions. It is also to be remembered that in certain Dominions a foreigner naturalised by them enjoys within their territories greater political, economic and even civil rights than a natural-born British subject. In 1923, in a memorandum submitted to the Imperial Conference General Smuts observed as follows:

"There is no equality of British citizenship throughout the Empire. On the contrary, there is every imaginable difference

......British citizenship has been variable in the past ; it is bound to be even more in the future.........The composition and character and rights of its people will be the concern of each free and equal State of the Empire. It will not only regulate immigration from other parts of the Empire as well as from the outside world, but it will also settle the rights of its citizens as a matter of domestic concern."

To us in India whose fellow countrymen domiciled in the Union of South Africa keep India regularly informed of their sufferings on grounds of their colour and race, General Smuts' dictum may appear to be repulsive and even reactionary, but I think that no one has stated the law relating to Empire citizenship and its implications more clearly and more forcibly than the gallant General. It may be recalled that one of our greatest constitutional lawyers who was present at that Conference did not refrain from holding out to him a thinly-veiled threat. But some time later he himself proved in a speech in the Benares Hindu University that he was a convert to that dictum. "The principle" (Commonwealth nationality), said Sir Tej Bahadur Sapru, "however, we are told by constitutional lawyers, should not be pressed too far, for it is maintained by them that the fact does not prevent any part of the Empire limiting the rights, political and civil, of any British subject. This is the inevitable consequence of responsible self-government." But it appears to me that Sir Tej has not taken due note of a very important point. The right to treat differently different classes of British subjects is not confined merely to the self-governing Dominions ; that right has been accorded to all British *possessions* irrespective of their status and functions in the delicate political system known as the British Commonwealth of Nations, for it is laid down in Section 26 (1) of the British Nationality and Status of Aliens Act of 1914 that "nothing in this Act shall take away or abridge any power vested in, or exercisable by, the Legislature or Government of any British possession, or affect the operation of any law at present in force which has been passed in exercise of such a power, or prevent any such Legislature or Government from treating differently different classes of British subjects." From the legal and constitutional standpoint there can therefore be no objection to anti-Indian laws and regulations which have been adopted not only in the Dominions but in some of the Crown Colonies. The legal or constitutional propriety of their action, that is, is not open to any challenge. The actual method of discrimination followed is by restricting immigration and by exclusively reserving rights for nationals in the terms of local legislation.

The Irish Free State has introduced the principle that citizenship must be the basis of political rights. The same principle has been followed in the Union of South Africa in connection with a law passed in 1931 extending adult franchise to non-natives. It is not, however, necessary for the purposes of this article to discuss in detail laws of discrimination adopted in different parts of the Empire from time to time. The whole chapter on commercial and other forms of discrimination in the Joint Parliamentary Committee's Report on Indian Constitutional Reforms is not only a departure from the usage which has been evolved in Empire Jurisprudence establishing the right to discriminate, on the part of a Dominion, between one type of citizens and another, but is also an attempt to reduce the future Government of India, as contemplated in the Linlithgow scheme, to a position worse than and inferior to that of a British possession or a Crown Colony. Even the status and powers proposed to be accorded to separated Burma *vis-a-vis* His Majesty's Indian subjects are far better. *Apropos* of the memorandum dealing with the right of entry of Indian subjects into Burma submitted to them the Joint Select Committee state that " it is clear that in these circumstances it would be unreasonable to include in a new constitution for Burma provisions which would in effect give to all persons domiciled in India an unrestricted right of entry into Burma ; and it is accordingly proposed that it should be competent for the Burma legislature to enact legislation restricting or imposing conditions of entry into Burma in respect of all persons other than British subjects domiciled in the United Kingdom. We think that this is right." While the right of the Burma legislature to regulate and control immigration from India is clearly admitted, provision is made that the introduction of any Bill regulating immigration should be subject to the Governor's prior consent. But that safeguard is in time bound to prove illusory under the pressure of public opinion and in accordance with the usage established in the self-governing States of the Commonwealth. Whether it proves illusory or not, the fact is clear that Federal India or any part thereof will have no such power. It is also clear that Burma will have the right to discriminate against Indians and not European British subjects, a remarkable phenomenon indeed in the constitutional development of Indo-Burmese relations under the aegis of the British Raj ! It is doubtful whether under the projected constitution India will have power to retaliate.

What we deplore is not the White Paper, nor its offspring, the Joint Parliamentary Committee's Report, but the fact that Indian statesmen who ought to know better have discovered in the scheme the " seeds of growth and development " *face* clause 110 (*b*) of the Government of India Bill which keeps outside the purview of the Indian legislatures, Federal and Provincial, the law of British nationality, and those mystic " essentials " which will lead the country to our cherished goal ! Of course the constitution will grow and develop not because of the " seeds " that Lord Linlithgow and his colleagues have sown in the sight of an old and clever bird like the Right Honourable Sir Tej Bahadur Sapru, not because of the " essentials " which seem to have appeased His Highness the Aga Khan, but because public opinion and nationalist forces will assert themselves and sweep onward and carry India to her political destiny. It is in man's nature to revolt against and fight the forces that resist and retard. Where is the guarantee in the constitutional reservations and restraints that fortune is going to be kinder and more accommodating to those, who like ostriches refuse to see, than the waves were to King Canute ?

Calcutta.

PESHWA BAJEE RAO II, THE GAIKWAD AND THE ENGLISH

MR. PRATULCHANDRA GUPTA, M.A.

THE year 1814 was the dividing line of the reign of Bajee Rao II. The current of events which had so long flowed more or less on uniform soil entered a cataract ending with the final disaster of 1818. Before the year the coming events could not be anticipated. The Peshwa maintained friendly relations with the English, the fire in other Maratha houses gradually died out and the only troubles which faced the British Government in Western India were the disturbances created by Rani Durga Bai of Wari and the depredations of the Pindarees.

But from the beginning of 1814 or possibly from some time earlier, dissatisfaction with the British policy and antagonism of the English lurked in the background of the activities of the Maratha statesmen. In the beginning of that year Jenkins, the Resident at Nagpore, scented secret negotiations between the Courts of Nagpore and Poona through one Narayan Rao who was formerly the Peshwa's vakeel.[1] The English Resident at first attributed them to the desire of the Bhonsla to recover some of his lost territories and did not ascribe any great political significance to the fact. The traditional jealousy among other Maratha chiefs were temporarily subdued and the Peshwa maintained cordiality with the powerful feudatories of the empire. He was still the traditional leader of the Maratha powers. Jenkins clearly illustrated his position in relation to other chiefs when he wrote to the Governor-General that " there is a considerable and perhaps a natural bias in the mind of all Maratha chiefs still to look up to the Poona State as their head and to attribute to it a degree of weight and authority and even independence in its connection with the British Government, which enables them to consider it as their rallying point in case of a future arrival of better prospects."[2]

The head of the Poona Government was of course the Peshwa. Elphinstone found him[3] to be wanting in courage with which he would have been "ambitious, imperious, inflexible and persevering;" he was "eager for power" though he wanted the "boldness necessary to acquire it." Though the Peshwa had a fair education and was "courteous and dignified" in his personal bearing and had wonderful charm of manners, he lacked the fundamental attributes of a ruler. He was absolutely wanting in political insight and he mistook intrigue for statesmanship. He passed his time in dissipation drugged in fumes of wine and debauchery, and surrounded by people of the worst sort. It was a disease that gradually sapped his mental faculties and made him unfit to govern. A word may be said of the circle of the Peshwa's ministers which saw a significant change about the period. The old hereditary class was supplanted by a new set of people who often rose to a position of honour and importance from stations low in life. The chief adviser of the Peshwa was Trimbakji Dangle who was originally an attendant of the Peshwa. About this time it was Trimbakji who practically ruled the empire. But he was no exception to the low ebb of political life which prevailed at the time. He might have been an able lieutenant but he had not the ability to direct the government of an empire and at a time when it did not mean sailing in smooth waters. A pigmy substitute of Nana Fadnavis, he provided the unusual sight of a tragical farce and what he did looked like "playing the rôle of a statesman on a home-made stage." Trimbakjee's rise corresponded to the downfall of the old minister Sadashiv Bhau Mankeshvar. Though he was still in office he did not enjoy his master's confidence and was relied on only in negotiations with the English with whom he enjoyed some amount of popularity. Perhaps the only capable man among Bajee Rao's associates was his general Bapu Gokhale. A portrait of his has come down to us [1] which represents him with the handle of the sword in the right hand. He had no pretentions to be a politician, but he was a true soldier all his life and he passed out of life as such. In the war with the English he was the only general to offer any effective resistance to the Company's troops and when he died he died literally with sword in hand. He owed to the English his rise in Peshwa's power but he shook off his gratitude and soon became a sworn enemy of the British Government.

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[1] *Secret Proceedings*, II, Feb., 1814 (15).
[2] *Ibid.*
[3] Colebrooke, *Life of Elphinstone.*

With such a state, where the ruler had little love for the English and his advisers still less, hostilities were bound to ensue. And even if the members of the Poona ministry were as docile and meek as Sadhasiv Mankeshvar, it does not seem the war could have been averted. The British Government was not satisfied with the terms of the Treaty of Bassein which gave it only a shadow of what it sought. Long before the First Maratha War, the attention of the East India Company was directed towards the Maratha State. During the administration of Bajee Rao the First, a letter was written by Stephen Low to Captain William Gordon in which great anxiety was shown for information of " the great and powerful enemies " of the Peshwa at the Court of Poona, who might be "depended upon."[1] A more interesting despatch was that dated the 18th November, 1767, containing the President and the Council's instructions to the Governor of Bombay relating to the attitude of the East India Company to the Maratha State.[2] " The growing power of the Marathas," it runs, "is a subject much to be lamented and has not failed to attract our attention, as well as that of Presidencies of Madras and Bengal, in so much that nothing either in their power nor ours would be omitted to check the same as far as possible...Both Madhav Rao and Ragoba have sent persons to the President with a present and assurances of friendship and regard. We know not whether either of them has any particular point in view, but we are inclined to believe that they have, particularly Ragoba. You will therefore encourage any advances which may be made to you by him."

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[1] Gupte, *Historical Records of Baroda.*

This despatch needs no comment. It clearly shows the attitude of the East India Company towards the Maratha State. But that the last phase of the Anglo-Maratha hostilities would take place in 1815 when the Marathas were not prepared for it and the English had no anticipation of the war was due to some unforeseen events in the State of Baroda. It hastened the conflict between the English and the Marathas and what might have been an all-India rising against the supremacy of the British Government turned out to be the solitary attempts at war with the English by each of the Maratha States in isolation.

The State of Baroda was established in the beginning of the 18th century by Pilajee Gaikwad who was a servant of the Peshwa. Within a hundred years the newly founded kingdom was seized with different kinds of maladies from financial difficulties and internecine strifes. Before the beginning of the 19th century it was in the abyss of financial ruin ; in 1802 Anand Rao Gaikwad entered the Subsidiary

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[1] Forrest, *Selection from State Papers : Maratha Series.*
[2] *Ibid.*

Alliance and for a cessation of territories yielding a revenue of Rs. 7,80,000 (which however increased to 13 lacs and a half of rupees about 1813), the English took upon them the burden of freeing the Gaikwad from his debts.[1] It is doubtful whether the Gaikwad had any good reason to be grateful to the English, for what the British Government really aimed at was not so much the increase of the Gaikwad's power as the "complete ascendency" of the East India Company in Guzerat. This object the English readily achieved and the cover under which the British Government entered in the politics of Gujerat was gradually cast off as unnecessary. The help to the Baroda State was the part of a design and as Wallace who was a Resident at Baroda says:—

> "no one was deceived into the idea that it had been disinterested or gratuitous. The Guicowar State had been the utensil of the Honourable Company; it had been embraced as an ally when required, and dismissed when no longer wanted; treaties had been made respecting it in which it was not consulted; treaties had been made with it which has been abrogated when it suited the Company's convenience; sometimes it had been induced to wage war with the Peshwa as an independent State, and then again on the return of peace it had been acknowledged as a vassal of the Maratha empire; ...."[2]

But not only the external policy but even the internal affairs of the State were similarly dictated by the British Government. As regards the choice of the Dewan the Gaikwad was completely in the hands of the English. Raoji Apaji the Gaikwad's minister was a great friend of the English and he practically ruled the State with the advice of the British Government while Gaikwad was a ruler in name. In a document under the seal of the English Government and the signature of Jonathan Duncan, dated the 8th June, 1802, it was explicitly stated that

> "It is the wish of the Bombay Government, that the Dewanship of the Baroda State should remain always in the family of Ravjee Appajee from generation to generation and that his son, brother, nephew or relatives always be well taken care of by and receive assistance in every respect from the Government. Should His Highness the Gaikwad or anybody else raising false calumny against Ravjee Appajee do him harm while he is conducting his duties with justice, the Company's Government will personally enquire into and decide the matter............................"[3]

Ravji Appaji died in July, 1802, after being in office for about nine years in the course of which he rendered valuable services to the

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[1] Princep, *History of the Political and Military Transactions.*
[2] Wallace, *The Gaickowar and his relations with British Government.*
[3] Gupte, *Historical Records of Baroda.*

Company. The members of his family were assured the same assistance by the Bombay Government as was rendered to the deceased, and according to the terms of the letter quoted above the Dewanship was offered to Seetaram, the adopted son of Ravjee Appajee. In a letter written by the Governor to Seetaram the latter was formally installed in his father's place and was asked to perform his duties in the manner as " his father did by ensuring friendship with the English Bahadur " and " demolish all enemies of the State by ensuring the perpetual observance of the mutual agreements between the State and the English Bahadur."[1] In the same letter Seetaram was also given the power jointly with the Government to select from his family any one to rule the State in case any of his descendants disturb the " friendly relations " with the English and " behave unjustly." The rise of the Prabhu Minister and this usurpation of political power were not favoured by a large section of the Baroda Court, who to their dismay found the power of the Gaikwad gradually usurped by the Bombay Government through the minister as their instrument. The death of Ravji Appaji and the appointment of Seetaram to the post of the Dewan excited this faction into a conspiracy for the driving away of the English from Baroda and the destruction of Seetaram. The plot was favoured by the relations of the Gaikwad and included among the prominent conspirators Tuckutbai, the wife of the Gaikwad and probably the Gaikwad himself.[2] The rebellion was hurriedly put down and some of the ringleaders were imprisoned. But the destruction of Seetaram's power was imminent. He possessed neither the talent nor the cleverness of his father and for a period of three years he carried on his work with such incompetency that proposals were made to call his uncle Babajee to the administration of the State. This idea was naturally detested by Seetaram and in vain he sent deputations to Bombay and alternately appealed to and upbraided the British Government charging them with breach of faith.[3] He called upon the neighbouring states to his assistance and in December 1812 when he was shorn of his power he joined in the anti-British agitation in Baroda and became one of the prominent members of this party.

The reason why the Dewan lost his popularity with the English was no doubt his incompetency but also on account of the emergence of a new figure in the tangled web of Maratha politics. This man was Gangadhur Shastree Putwurdhan who came from ths South and ultimately secured the office of the Prime Minister in that State with the help of the English. Gangadhur was born about 1775 when Nana Fadnavis was at the height of his power. In his early days, he entered the service of the Phadke family at Poona. After some time he incurred the displeasure of Nana Fadnavis and escaped to Baroda. He became a favourite of Ravji Appaji who was then the Dewan of the Gaikwad and was introduced to the English. The Bombay Government found him "to be of the greatest value" and from this time he basked in the sunshine of the Company's favour. In the February of 1803, he was appointed an agent of the British Government to carry on negotiations with the Gaikwad's Court on a pay of hundred rupees per month.[1] His services highly pleased the Bombay Government who in 1805 presented him with Rupees four thousand on the occasion of his daughter's marriage and the next year a palanquin was given to him with a suitable allowance.[2] In 1813, he became the Dewan on a salary of sixty thousand rupees and obtained the title of Mutalique. He was highly favoured by Elphinstone who in a private letter described him as

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[1] *Ibid.*
[2] Malet, *Baroda Estate.*
[3] *Ibid.*

> "A person of great shrewdness and talent who keeps the whole State of Baroda in the highest order and here lavishes his money and marshals his *suwary* in such style as to draw the attention of the whole place. Though a very learned Shastree he affects to be quite an Englishman, walks fast, talks fast, interrupts and contradicts, and calls the Peshwa and his ministers 'old fools' and 'damned rascals' or rather 'dam rascal'.............................."[3]

The capability and talent of the Shastree cannot be doubted but the main reason for which he was hated by his countrymen and valued by the English was his popularity with the heir-apparent Futeh Singh over whom he "exercised a severe control."[4] Had Gangadhur Sashtree been allowed to carry on the administration the economical position of the Gaikwad's state would have been improved but before he settled down to his work important financial transactions called him to Poona.

For more than sixty years the Gaikwad owed large sums of money to the Peshwa on various grounds and about this time the amount was more than three crores and a half. The beginning of the

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[1] *Rulers of Baroda* (anonymous).

[2] *Modern Review*, "The Last of the Peshwas."

[3] Colebrooke, *Life of Elphinstone* (quoted in Grant Duff).

[4] Wallace, *The Guikowar and his relations with British Government.*

Peshwa's claim is to be traced as early as 1751 when Damaji Gaikwad, after an unsuccessful insurrection against the Peshwa Balaji Bajee Rao, was imprisoned and compelled to buy his liberty by entering into certain conditions. In the first place he had to give up half of Gujarat and held the other half as a vassal to the Peshwa. Secondly, he had to promise to help the Peshwa actively for the reduction of Ahmedabad. The Gaikwad had a temporary set-back to his power but later on taking advantage of a quarrel between Madhav Rao and Raghoba, he sided with the latter. Unfortunately for him Madhav Rao came out successful from the strife and inflicted on him an annual tribute of five lacs and seventy-five thousands of rupees as a penal measure. In 1768 there was a dispute as to succession between the Gaikwad's sons and one of the sons, Sayaji, who was an imbecile, succeeded owing to the support of his younger brother Futeh Singh.[1] Futeh Singh appealed to the Poona Court and received for his brother the recognition of the Peshwa and for himself the title of Mutalique to the Gaikwad. The price they had to pay was enormous. An agreement was made for the payment of 17 lacs and 80 thousands of rupees annually to the Peshwa and the Gaikwad received the permission to withdraw his cavalry from Poona agreeing to pay a sum of Rs. 6,75,000 per year as penalty for non-attendence. The sums promised in all these transactions were such as Baroda could ill afford to pay and it was not unoften that no payment was made. The result was that in 1813 the debt amounted to two crores as arrears of the tribute and one crore and a half for other claims. The Gaikwad who had hardly recovered from insolvency was not in a position to pay and tried to make out a case for himself. In the first place he argued that transfer of the city of Broach from the Gaikwad's possession to the English by Peshwa was a clear violation of his rights and he was entitled to compensation; and secondly the Gaikwad put down a rebellion in the Gujarat suba of the Peshwa on his instructions and thereby incurred heavy expenses. It was urged that both these acts caused heavy losses to the Gaikwad and they were to be taken as a set-off to the Peshwa's claims.

Besides these claims and counter-claims, the other point which called for immediate attention was the renewal of the farm of Ahmedabad which had been leased to the Gaikwad by the Peshwa.

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[1] Princep, *Political and Military Transactions.*
[2] *Ibid.*

On the expiry of the lease the Peshwa was determined not to renew it. Not only did it mean serious loss to the Gaikwad but also difficulties for the English, for the State of Baroda and the East India Company were tied to each other by financial agreements. Moreover since the expiry of the lease, trouble was fomenting in Kathiwad and small insurrections broke out headed by Khawas chiefs in Ionia, Balumba, Amrun and other parts of Western India.[1] The Gaikwad was urged by the Peshwa and prevailed upon by the English to come to a settlement, and Gangadhur Shastree was chosen as the vakeel to carry on the transaction and close it with an agreement that would satisfy both the parties. The Shastree was reluctant to visit the scene of his early life where his relations with the Government were once anything but friendly, but the English gave him a guarantee of safe return and he left for Poona.

II

The Shastree's coming to Poona in the month of February 1814 was the fatal blunder of his life. Up till now he had been always favoured by fortune, but the height had been reached ; the moment he placed his foot on the dominion of the Peshwa he was a dead man, and true to the prophecy of a member of the Baroda Court he was not destined to return by the way he came. Gangadhur Shastree however did not trust the Peshwa and before he set out he made arrangements for his protection against the Poona Court. But the precautions were useless ; undoubtedly, there was danger but he misunderstood its source. While he directed his attention to the Peshwa, he hardly knew that the hand that would strike him was at his back and the danger lurked not in the Peshwa's dominion but in the State he served. The contempt with which he was looked upon by the majority in the Court of Baroda has been already mentioned and his temporary absence gave his political rivals ample scope and opportunity to plan his destruction. The party at Baroda, headed by Ranis Tuckutbai, Gahina Bai and the disgraced Dewan Seetaram, took upon themselves the undoing of the Shastree. Money was provided by Rani Gahina Bai and Bhagawant Rao, the illegitimate son of Anand Rao Gaikwad, and Govinda Rao Bandoji were sent to Poona to keep watch over the Shastree.[2]

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[1] Wallace, *The Guickowar and his relations with the British Government.*

[2] Sardesai, *Marathi Riasat.*

At Poona, the reception of the Shastree was anything but cordial. Before Gangadhur Shastree came to Poona, Baji Rao showed his reluctance to recognise him as the vakeel of the Gaikwad and requested the Resident to see that some other person might be sent instead.[1] The Peshwa's objection was twofold. He pointed out to Elphinstone the dishonour he would incur by receiving one who was formerly a servant of the Phadkes, the deadly enemies of the Peshwa. In the second place, he argued that the right of investiture of the dewanship of Baroda belonged to the Peshwa and as the appointment of Gangadhur was not sanctioned by him he could not be accepted as Dewan. The first objection was tided over by Elphinstone but the other could not be removed. He agreed to receive the Shastree but protested against his acceptance of Gangadhur "being construed into an acknowledgment of his appointment as Dewan." This point was not discussed and was allowed to be kept open for it did not appear prudent to Elphinstone to "exasperate the Peshwa by any contest on a subject" which, as Elphinstone thought, "had so little connection with the real object of the mission."[2]

Baji Rao at first refused to see Gangadhur ; later on as the Peshwa gradually cooled down, Gangadhur Shastree took up the chance of urging the Peshwa to the new settlement. The measures with which he hoped to induce the Peshwa to the new settlement were the payment of fifty lacs of rupees and the renewal of the lease of Ahmedabad for five years at the enhanced rate of eight lacs of rupees per annum.[3] But for one year the Shastree stayed at Poona and no settlement was arrived at. The Peshwa's pecuniary claims and the counter-claims of the Gaikwad were not seriously looked into and the lease of Ahmedabad was granted to Trimbakji Dangle. The Bombay Government found it useless for the Shastree to wait any longer and he was asked to leave for Baroda. But about this time there grew up apparently friendship between the Peshwa and Gangadhur and the latter's departure was postponed. A new arrangement was put forward by Gangadhur Shastree who suggested the extinction of all claims of the Peshwa on the cessation of a territory "yielding a revenue of seven lacs of rupees" and hoped to carry it through. About this time he was offered the post of the Prime Minister of the Peshwa and a marriage was arranged between the Shastree's son and the Peshwa's sister-in-law. These measures overwhelmed the Shastree with gratitude and in May, 1815, if a contemporary account is believed, he prepared the draft of a new treaty between Poona and Baroda which to say the least did not properly serve his master's interest.[1] By this new treaty the Gaikwad was to pay 39 lacs of rupees as arrears with interest and agree to an annual payment of one crore and ten lacs of rupees which would dissolve all claims of the Peshwa. But the proposed arrangements were not to take place. Gangadhur Shastree perceived that to enter into matrimonial relations with the Peshwa when he was sent to watch his master's interest would be the last thing expected of him, and he was nervous at the Gaikwad's continued silence on this point. The result was that the whole proceedings fell through and the preparations of the marriage were cancelled.

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[1] *Secret Proceedings*, 4th Feb., 1814 (29).
[2] *Ibid.*
[3] *Rulers of Baroda* (anonymous).

In the month of June or July the Peshwa and Trimbakji proceeded on pilgrimage to Punderpore and were accompanied by the Shastree. At Punderpore, in the middle of July, Gangadhur Shastree attended an entertainment given by one Ram Chunder Gosain; on his return he complained of fever. In the evening he was asked by a messenger from Trimbakji to join him in the temple of Vithova. Gangadhur Shastree at first had no intention to go but on repeated requests he started for the temple accompanied by a few of his attendants. Then, as his personal assistant Bapu Mairal tells us the story,[2]

> "As he passed among the streets one of his attendants overheard a man in the crowd ask 'which is the Shastry' and another reply 'he who wears the necklace,' but he did not think of observing these people. The Shastry entered the temple, performed his devotions, chatted a few minutes with Trimbakji Dangle, and then proceeded towards his house. He desired three of his people to stay behind...........and he advanced himself accompanied by Trimbakji Dangle's sepoys.................When the party walked some little way from the temple three men came running behind them.................their left hands were folded up in a cloth, probably intended as a shield and in each of their right hands there seemed to be a twisted cloth...............one of the assassins struck the Shastry a very violent blow, apparently with the cloth when it was discovered that he had a sword also in his hand; another seized him by the lock of hair on the crown of his head to throw him down, and when he was falling the third assassin cut him over the head. Two more men at this juncture rushed from the front of the party, and three of the attendants who attempted to stay by the Shastry were wounded...........
> ....this was about half past eight at night."

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[1] *Ibid.*

[2] Forrest, *Official Writings on Elphinstone.*

Next day the Shastree's attendent saw Trimbakji and sought for an enquiry. Trimbakji was full of professions but said that he had no idea on whom to fix the guilt. Regarding it useless to delay any longer the Shastree's men obtained permission from the Peshwa to leave for Baroda and make preparations for the departure.

III

The news of the death of Gangadhur Shastree caused a stir in the outwardly placid state of affairs in the country. The air became thick with wild rumours and reports, and unusual scenes of activity were witnessed in the Residency of Poona, half of which would during the Shastree's lifetime have prevented his death. Henry Pottinger, the officer in the charge of the city of Poona, sent news to Elphinstone who was at Ellore and also wrote to the Bombay Government and the Governor-General. Elphinstone sent the preliminary report to the Governor-General from Ellora and started for Poona which he reached on the 6th of August and took charge of the situation. The next day Trimbakji returned to Poona and on the 9th the Peshwa came back privately and all the ceremonies relating to his arrival were put off. The death of the Shastree had already cast its shadow over the populace of Poona, and the Peshwa's conduct and the cancellation of the Dakshina festival on that day did not help to improve the situation. The Resident sought for an interview with the Peshwa which could not be arranged on account of the death of Peshwa's daughter. On the 15th of August he prepared a long letter to the Peshwa expressing his surprise at the want of enquiry regarding the Shastree's murder and calling upon the Peshwa to take proper steps against Trimbakji who, as Elphinstone thought, was condemned as guilty by "the universal voice of His Highness's subjects."[1] The purport of this letter was to bring home to the Peshwa's mind the suspicious conduct of Trimbakji, which left no doubt to Elphinstone that " Trimbakji was the principal instigator of that atrocity."

" I declare," he wrote, "my conviction of Trimbakji's guilt and I call upon Your Highness to apprehend him as well as Bundojee and Bhugwant Rao, and to deposit them in such custody as may be considered perfectly safe and trustworthy." Towards the closing portion of the same letter he stated that though it was not the intention of the British Government to interfere with the internal affairs of the Poona State, yet he had no other option but to point out that "our ambassador whose safety was guaranteed by the British Government having been murdered by one of your servants that Goverment must insist on the apprehension of the offender." The reference to Gangadhur Shastree as "our ambassador" can hardly escape notice. On the next day a more conciliatory note was despatched [1] and on the 19th another letter was sent through Sadashiv Mankeshvar which assured the Peshwa of the good faith of the English and the desire to preserve the "well cemented friendship with His Highness," but at the same time it expressed the uneasiness at the assembling of troops at Poona.[2] The Resident had a visit from Sadashiv Mankeshvar, the minister of the Peshwa, who argued that the appearance of troops at Poona was only due to the coming Dakshina festival and had no political reasons behind it.[3] Elphinstone however was not at all impressed by this assurance and he guessed that the real object of the communication was nothing but to gain time, and on the 16th events had already happened which further complicated the situation. As the feelings between the English and the Poona Government ran high the Resident asked Bapu Mairal, the assistant to the Shastree, to leave the city with his party and encamp near the Residency. As he left the city and made way towards the English station, the greater portion of the Gaikwad's cavalry in his service mutinied and encircled him with threats.[4] Throughout the night of the 16th the confusion continued while the Resident sat powerless to interfere. Any help coming from the British would have been fatal to Bapu Mairal's life and the first shot fired from the English artillery might have been taken as an act of war and scared the Peshwa out of the city. The only course that remained was attempted and silver succeeded where other instruments failed. A sum of one lac and twenty-five thousand rupees passed from Elphinstone to the mutineers, and the turmoil subsided. Bapuji Mairal made good his escape at the first chance and took shelter near the Residency. The mutiny took place on the pretext of arrears of pay, but it was not difficult to see in it the designing hand of the Baroda agent, Bandoji, and the arrest of one of his emissaries exposed the whole story.[1] Next day, Anund Rao, an agent of Sadashiv Mankeshvar, saw the Resident and was profuse in the declaration of the Peshwa's sincerity and good faith. He also gave information that the Peshwa had issued orders for the arrest of Bhugwant Rao Gaikwad and Govind Rao Bundoji. These professions did very little to assure Elphinstone but he counted more on the coming of the subsidiary force to Poona, the first division of which arrived on the morning of the 17th and others were expected in a day or two. On the evening of the 20th the Peshwa had an interview with Major Ford when he again spoke of his sincerity and his belief in the good faith of the English and, in the presence of his ministers Sadashiv Mankeshvar and Dhoonda Raj Bhow, expressed his willingness to punish Trimbakji only if his participation in the crime could be proved.[2] This was accepted by Elphinstone who on the 22nd sent a message to the minister through Kishen Rao, offering to prove Trimbakji's solicitude for the coming of the Shastree to the temple on the evening of his murder.[3] The Resident was waited upon by a deputation of the Maratha chiefs consisting of Balloba Vinchurkur, Moro Dixit, Chimnaji Narayan, Gopal Rao and Anand Rao and Major Ford was also present at the desire of the Peshwa. The Resident laid before them the propriety of arresting Trimbakji and repeated his offer to prove Trimbakji's guilt.[4] The deputation promised to report what Elphinstone said to the Peshwa, but the Resident understood that nothing could be expected of it. On the 29th he forwarded a despatch to the Governor-General in which he dwelt at lelngth on the unfortunate consequence of the policy the Peshwa folowed, and pointed out that though the Peshwa was not particularly eager to give up the alliance with the English yet he was quite under the spell of his favourite "who was bringing him blindfold into a course that must lead to the ruin of his government."[5] On the same date he received information that both Appa Dessye at Dharwar and Bapu Gokhla in the South had raised an army and were preparing to move. The army came up to Alundi within 12 miles of Poona but then retired to the river Paira and there was joined by other forces making a body of about 3,000 men.[6]

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[1] Prinsep, *Political and Military Transactions.*

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[1] *Secret Proceedings*, 20 Sept., 1815 (136).
[2] *Secret Proceedings*, 20 Sept., 1815 (137).
[3] *Secret Proceedings*, 20 Sept., 1815 (135).
[4] *Secret Proceedings*, 20 Sept., 1815 (133).

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[1] *Ibid.*
[2] *Secret Proceedings*, 20th Sept., 1815 (139).
[3] *Secret Proceedings*, 20th Sept., 1815 (140).
[4] *Secret Proceedings*, 20th Sept., 1815 (142).
[5] *Secret Proceedings*, 20th Sept., 1815 (144).
[6] *Ibid.*

So passed the month of August without any tangible result. The number of letters and messages passed between the parties raised only the dust of controversy but did nothing to change the Peshwa's attitude. Elphinstone did his best to persuade the Peshwa to meet the demands of the English, with practically no result; and the only course left to him he was reluctant to follow without being backed by the authority of the Government. September brought a change. On the first day of the month Elphinstone received the despatch from the Governor-General from Futehgurh, dated the 15th August, 1815, which contained full approval of the conduct of the Resident and suggested certain means for dealing with the situation but practically gave him a 'carte blanche' at any turn of events.[1] The Governor-General also wrote to the Chief Secretary to the Government of Bombay[2] and the Chief Secretary to the Government of Fort St. George[3] to supply the Resident with any military aid that might be necessary. The Resident at Hyderabad was also instructed to co operate with Elphinstone[4] and Colonel Doveton was directed to hold in readiness the force under his command and to conform to any instructions that might be received from Poona.[5] A note addressed to the Peshwa was sent to Elphinstone to be properly delivered, calling upon the Peshwa for exertions "for the discovery and punishment of the perpetrator" of the crime, and requesting him to treat any statement coming from Elphinstone as directly proceeding from the Governor-General.[6] With such support from the Government, Elphinstone decided to take a bolder step. He prepared another letter to the Peshwa and submitted it on the 4th with the letter from the Governor-General.[7] In that letter Elphinstone acquainted the Peshwa with the summary of the instructions received by him from Lord Moira; he then referred to the negligence of the Maratha Government to deal with the murderers of the Shastree and expressed his 'surprise and affliction' at the conduct the Peshwa had adopted. He stated that the vague suspicion he had formerly of Trimbakji's guilt had become almost a certainty in the light of later events, so he would ask the Peshwa to make him over to the British Government to be detained in prison. A refusal to do it would be construed as taking recourse to hostilities and in that case the Peshwa was to be prepared for the worst. The Peshwa and his sardars sat all night pondering over the course to be adopted and on the morning of the 5th, Sadashiv Mankesvar was sent to conciliate Elphinstone, but the latter refused to hear anything until Trimbakji was arrested.[1] The day passed in deliberation and in the night Trimbakjee was sent to Wusuntgarh to keep up the show of arrest. But the stratagem had no effect on Elphinstone and on the morning of the next day when Sadashiv saw him with the news, he pointed out that it rested with the Peshwa to provide means for preventing his escape, but the situation was beyond his control, for the Governor-General had been acquainted with the previous conduct of the Peshwa and it rested on the latter to regard the episode as closed or not.[2] On the 7th Sadashiv again made an attempt to conciliate Elphinstone and asked him not to exceed the demands. It was, he said, on account of his pledge to the Peshwa that no further demands would be made that the latter consented to the imprisonment of Trimbakji and if the demands were to be continued he had no other means of escape from the difficulties but to take poison.[3] The threat of the suicide however did not move Elphinstone and the minister's appeal lost its weight when next day three persons from the Peshwa, Moro Dixit, Dhoondu Punt Nagarkur and Neelkunt Rao came to the Residency to report that the imprisonment of Trimbakji took place at the Peshwa's desire and the minister had very little to do with it.[4] On the morning of the 9th Elphinstone had a note from Sadashiv, in which he protested against the arrival of Colonel Smith's force at Poona and expressed the doubts of the Peshwa "regarding the ultimate designs of the British Government." To this Elphinstone gave an assuring reply, but asked the Peshwa not to order his troops to Poona and not to quit the city. In fact, the Peshwa was for some time wavering between war and peace and there was a rumour afloat that he intended to fly to Wai where he was to be joined by his troops and Appa Dessai. But before the last message of Elphinstone was on its way the Peshwa had been frightened into submission. He sent for Major Ford who visited his palace and had a consultation with Chimnaji Narayan and Moro Dixit as to the means of re-establishing harmony and good faith between the two governments. Finding no other alternative the Peshwa at last consented to give up Trimbakji. It was arranged that a party of Major Ford's Brigade would take charge of him at Wusuntgarh and make him over to a British detachment.[1] According to the Peshwa's wish Gopaul Punt, the Vokeel of Major Ford's Brigade, visited the Residency and informed the Peshwa of Elphinstone's approval of the whole scheme. Accordingly a body of English troops under Captain Hick set out for Wusuntgarh on the 11th September and took charge of Trimbakji on the 19th.[2] The Resident at Poona had already written to the Bombay Government to imprison him in the Fort of Bombay or in the Fort of Thannah.[3] In the latter fort Trimbakji was kept under close confinement and it was more than one year before he managed to escape from the prison.

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[1] *Secret Proceedings*, 20th Sept., 1815 (26).
[2] *Secret Proceedings*, 20th Sept., 1815 (28).
[3] *Secret Proceedings*, 20th Sept., 1815 (29).
[4] *Secret Proceedings*, 20th Sept., 1815 (30).
[5] *Secret Proceedings*, 20th Sept., 1815 (31).
[6] *Secret Proceedings*, 20th Sept., 1815 (27).
[7] *Secret Proceedings*, 7th Oct., 1815 (71).

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[1] Prinsep, *Political and Military Transactions.*

[2] *Ibid.*

[3] *Secret Proceedings*, 20th Oct., 1815 (26).

[4] *Ibid.*

The confinement of Trimbakji was followed by the arrests of Sitaram, Bhagwant Rao Gaikwad and Govind Rao Bundoji but it did not prove an easy task as could be anticipated. While events of particular significance were happening at Poona in the month of August, Sitaram placed himself at the head of an army at Dhur and was hovering around Baroda.[4] He was joined by Bapu Raghunath a Maratha Sardar, and had encouragements from Bundoji to "repair to the place..................................and commence the duties of Dewan... "[5]...The Gaikwad's Government, it appeared, was not particularly anxious to check the criminality of its ex-Dewan and still less prone to punish Govinda Rao Bundoji between whom and the Gaikwad passed interesting correspondence. When the Resident found that neither the murder of a Brahmin nor the insult offered to the State of Baroda was sufficient to make the Gaikwad act with vigour, he decided to take the initiative. He communicated to Futteh Singh the attitude of the Government towards Sitaram and asked him to have him arrested, and confined in the fort of Surat.[6] The request caused no little sensation at Baroda. Futteh Singh was visited by the ladies of the palace who protested against the demand of the English and warned him against the calumny he would incur by giving up Sitaram who was only a few years ago the Chief Minister of Baroda. Futteh Singh tried to elude the demands as long as he could but at last agreed to put Sitaram under arrest. The agreement produced the greatest discontent in the State and on the night of the 16th September when the arrest was to be effected, an insurrection took place and armed men guarded the streets of Baroda and kept watch over the residence of Sitaram.[1] The next day Carnack, the Resident with the Gaikwad, sought for an explanation who protested his innocence. But Sitaram could not hold out successfully and before any harm could be done he was seized and placed under English custody. Govinda Rao Bundoji and Bhagwant Rao Gaikwad were also arrested.

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[1] *Secret Proceedings*, 20th Oct., 1815 (26).
[2] Prinsep, *Political and Military Transactions.*
[3] *Secret Proceedings*, 20th Oct., 1815 (28).
[4] *Secret Proceedings*, 20th Oct., 1815 (13).
[5] *Secret Proceedings*, 13 Oct., 1815 (2).
[6] *Secret Proceedings*, 3 Nov., 1815 (2).

IV

With the arrest of Sitaram and his associates the present episode may be regarded as closed. The question that remains to be discussed is, who murdered Gangadhur Shastree. The criminality of Baji Rao and Trimbakji is generally taken for granted and any attempt to reopen the question may be viewed with disfavour. Still if the chain of evidence is analysed it would not appear so strong as some writers would make us believe. The idea of fixing the guilt on the Peshwa and his favourite originated with Elphinstone and was popularised by Grant Duff and Prinsep. Neither the Peshwa nor Trimbakji lacked in the art of duplicity, but if the plot to murder the Shastree is ascribed to them we have to admit that this was the worst blunder of their life. The authors of the plot which we are told "astonished even Maratha diplomacy" should have the sense to see that by drawing the Shastree to a place outside the city they attracted the attention of the English and that injury done to one who is under the guarantee of the English would have to be paid for dearly. And what could the Peshwa hope for by the murder of the Shastree? He had no desire to enter into a fresh agreement with the Gaikwad the failure of which surely had nothing to do with the fate of the Shastree. The failure of the proposal of marriage between the Shastree's son and the Peshwa's sister-in-law is sometimes believed to have offended the Peshwa and to have brought about the Shastree's death. But no trace of ill feelings can be detected from the Peshwa's subsequent conduct and it would not be proper to ascribe to it the fate of the Shastree. That the Peshwa was on cordial terms with Bhagwant Rao Gaikwad and Govind Rao Bundoji is an accepted fact but it was because they were agents of the anti-British party at Baroda from which he expected support in his projected war against the English. His reluctance to seize Trimbakji and hand him over to the English is to be ascribed to the same cause. Rightly or wrongly he counted on him as his chief lieutenant in his contemplated hostilities with the English and he was reluctant to have him arrested. Grant Duff tells us that at the time of the Shastree's visit to the temple the Peshwa was present there. It does not appear where he got the information. No other contemporary writers substantiate the story and it is unlikely that such an incident, had it taken place, would not have been mentioned in Bapu Mairal's narrative. It seems that while writing the history of the period Grant Duff relied more than was proper for him on Balaji Punt Natoo's account of his own times. Balaji Punt Natoo was a notorious character in his days and it is not safe to place any reliance on the uncorroborated testimony of such a man. A letter written by Govinda Rao Bundoji from Poona to Ranee Tuckut Bai at Baroda was taken by Elphinstone as a piece of evidence against the Peshwa and his Court but apart from the fact that the Court of Baroda took great interest in the fate of its agent it proves nothing.[1] Such lines as "Sreemunt has scattered sugar, the result will be known hereafter" are to be read with the context which says that since the arrival of the Shastree and Bapu Mairal "lacs of rupees have been and still continue to be spent in pleasure and enjoyment, but people say it has been to no purpose and that nothing has been gained by it." On the authority of Elphinstone, this letter was written some time before Gangadhur Shastree went to Punderpore[2] and if it refers to anything it refers to the festivities which followed the arrival of the Shastree at Poona and the failure to come to any settlement with the Peshwa's Government. The Resident himself was not convinced of the guilt of the Peshwa and what he wrote to the Governor-General during his enquiry was that though there were circumstances unfavourable to the

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[1] *Ibid.*

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[1] *Secret Proceedings*, 7 Oct., 1815 (86).
[2] *Secret Proceedings*, 7 Oct., 1815 (85).

Peshwa, there was no direct proof and that the murder of a Brahmin and of a person whose death was likely to be revenged was so inconsistent with the Peshwa's character that he could not believe him guilty.[1]

But the case of Trimbakji is different. He may be innocent of the actual crime but in all probability he knew of the existence of the plot. He enjoyed the confidence of the agents of Baroda and even after the event, from his suspicious character it was evident he had private interviews with them. When after the Shastree's murder the English were demanding the imprisonment of the Baroda agents Trimbakji maintained great cordiality with Bhagwant Rao and Bundoji and placed his own guards over the streets inhabited by them.[2] In this respect he was no doubt a criminal—an accessory to the crime if not the principal. At the same time it is certain that the methods adopted by Elphinstone to prove the guilt of Trimbakji ought not to pass unchallenged. The two points against Trimbakji as given by Elphinstone are his ' solicitude so disproportionate on the occasion about the Shastree's coming to the temple and the proof that he was expected by the murderers ' [3] and secondly ' the want of enquiry ' after the crime was committed. As regards the second point it is sufficient to say that even if it is admitted that Trimbakji purposely avoided the enquiry it does not prove his direct participation in the crime. Like his master he was not willing to give up the agents of the Baroda Court from which he expected support in the near future. The first point requires a more elaborate explanation. If it can be proved that Trimbakji was particularly desirous that the Shastree should visit the temple that night and that the summons came from him, Trimbakii's guilt would be almost proved, and this was what Elphinstone aimed at. He had an enquiry extending for about two months in the course of which he examined seven persons most of whom testified that messages were sent to the Shastree asking him to come to the temple on the night of the murder. An examination of the deposition of the witnesses reveals certain discrepancies in them, for instance one witness, Moro Bhut Gokla, deposed [4] that the second message was delivered by Babaji Carcoon who came some time after the arrival of Raoji Mahratta, which is contradicted by the evidence of Baulka Charee, a servant of the Shastree, according to whom the two messages came together and not one after the other. Balaji Punt Natoo who was a witness said that attempts were made for fabricating false evidence in favour of Trimbakji by Ballaba Vinchookar and others by frightening Bapoo Chipunkar and his karkun.[1] If all the witnesses are believed it is certain that Trimbakji had directly a hand in the murder. But the greatest flaw in the enquiry of Elphinstone was that almost all the people examined were in the service of the Gaikwad or the Shastree, and the only other person was the notorious Ballaji Punt Natoo of whom the less said the better. There were no one who may be called an independent witness and the accused person was never given the chance to prove his innocence. In fact what Elphinstone tried to achieve was the removal of Trimbakji from the position he enjoyed. Sitaram of Baroda and his agents were also guilty of the same offence but the English were not so much anxious to punish them as in the case of Trimbakji. Elphinstone was bent upon putting a stop to further activities of Trimbakji and the Shastree's murder provided him with a good pretext. In a despatch to the Governor-General, dated the 16th August, he made it clear that the demand for the punishment of Trimbakji was as ' consistent ' with their immediate interest as it was ' essential ' to their ' permanent honour and prosperity.'[2] In that paper Elphinstone made a list of attempts of Trimbakji to enhance the power of the Peshwa and commented that it was obvious that their ' alliance with the Peshwa could not long continue while he had such a minister,' ' It follows therefore,' Elphinstone wrote, ' that we must soon have demanded this man's *dismission* (*sic*) and that we could not have entered on any war or any serious enterprize as long as he was in power.'

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[1] *Secret Proceedings*, 27 Sept., 1815 (36).
[2] *Secret Proceedings*, 20 Sept., 1815 (133).
[3] Forrest, *Official Writings of Mount Stuart Elphinstone.*
[4] *Secret Proceedings*, 7 Oct., 1815 (100).

The hand that struck the Shastree was not of the Poona minister but of one who came from Baroda. The ladies of the royal palace at Baroda furnished the murderers with money, watched over their conduct with interest and were prepared to risk a quarrel when the English demanded the imprisonment of Sitaram. When the two agents were deputed from Baroda they carried with them the goodwill of the more powerful party, and the State and the Gaikwad himself was at heart with them. This explains the rising in the army of Bapu Mairal and the insurrection at Sitaram's arrest. Even Futeh Singh who professed great loyalty to the English and is said to have given up food at the death of the Shastree was not prepared to give up Sitaram when his surrender was demanded. That even Anand Rao Gaikwad was deeply involved in the plot is evident from a letter [1] written by him to Govind Rao Bundoji at Poona, portions of which are quoted below:—"Bundojee," it runs, "you are faithful to the Sircar, you are acquainted with the state of affairs here and reliance is placed on you." Referring to the murder of the Shastree[2] it says—"I have heard different kinds of news from Mangol Bhow's party, but you were there in time and did what was very right, of this your heart and mine are witnesses. Write an answer to this very privately." It seems that Bundoji wanted something more substantial than a mere remembrance of his service and this the Gaikwad was not in a position to comply with. In the same letter he speaks of his inability for his government was 'very poor at present' but he assures "when you come everything will be settled ...." Any doubt that may remain as to the identity of the murderers ought to be dispelled by this letter which fixes the guilt unmistakably on the Court of Baroda. It is a curious fact that though this letter was discovered by Carnac, the Resident with the Gaikwad, and was brought to the notice of the Government of Bombay, practically nothing was heard of it afterwards and whenever any question arose as to the guilt of the Court of Baroda, the matter was hurriedly passed over.

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[1] *Secret Proceedings*, 7 Oct., 1815 (94).

[2] *Secret Proceedings*, 27 Sept., 1815 (86).

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[1] *Secret Proceedings*, 20 Oct., 1815 (22).

[2] A word must be said as to the date of Gangadhur Shastree's murder. It is but proper that the date of an event of such magnitude would be precisely ascertained and that there would be no room for controversy. Unfortunately this is not the case and the generally accepted date of the murder of the Shastree is open to serious objection. The date of the murder, as conjectured by Elphinstone, was the 14th of July and the same has been accepted by all writers of Maratha history including Grant-Duff and Prinsep. But the records of the period gives a different date and in the light of those papers the date seems to be the 19th of July and not the 14th as generally believed. The first official news of the incident sent to the Governor-General by Henry Pottinger, the officer in charge of the city, gives the date as 19th. The same date was also suggested by the Governor of Bombay in a letter to the Governor-General, who of course based his information on the account by Henry Pottinger. In the translations of the narrative of Bapu Mairal, the assistant of the Shastree, the date that is recorded is 19th of July. Bapu Mairal of course gives the Indian equivalent which is the 14th of Ashar. Sardesai suggests the date as the 20th of July, which nearly agrees with the date found in the records. But Sardesai does not give us the source of his information and nothing more can be ventured unless the date in the English calendar corresponding to the 14th of Ashar is found out. What appears as strange is that the statement of Bapu Mairal and Pottinger's papers were well known to Elphinstone but no reference to the date suggested by them is given in his writings.

The account of the Anglo-Marhatta muddle of the years 1814 and 1815 may now be closed. The affairs at Poona were already in a hotchpotch : when the State of Baroda entered into the politics of the Poona Court, it only caused greater fermentation, and the result was palatable neither to the Peshwa nor to the Gaikwad. With this, the part of the Gaikwad is played out and when the first shot is fired, he would not be on the field of Khadki.

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THE CONTACT OF CULTURES (III)[1]

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SELF-DEFENCE IN A PATHOLOGICAL FORM

IN the previous discussion we traced the incomplete history of a cultural conflict in which self-respect and fearlessness proved to be growing forces. But it may so happen that after an initial display, the people accept defeat ; and then the last light of self-respect flickers down into a purely defensive attitude of mind which is almost pathological in character. In biological history, too, it is common experience that a species develops abnormal traits when it is faced by the danger of extinction. Shell-fishes develop spikes before becoming extinct ; and the presence of similar defensive devices in any culture is sure proof of the low vitality of the people professing that culture. Such developments are unfortunate, no doubt ; but they are perhaps necessary to save a culture from absolute extinction.

The history of medieval Hinduism supplies several relevant instances to the point. We have already seen that in the craze for puritanic reform, caste-rules became extremely narrow during medieval times. Through Raghunandan's influence in Bengal, women's life became a string of rites and ceremonies only ; while the widow's life became an unbroken round of fasts and penances. Widow-remarriage was forbidden, and it was perhaps during this time that the custom of *suttee* became popular with the public.

Many of the excesses to which Hinduism degenerated during the darkest days of its history can only be understood in the light of this morbidity of spirit. The cow, for instance, may have been held in high esteem all through the Hindu period ; but the extraordinary feeling against its slaughter by Muslims, without a corresponding feeling against other eaters of beef, is surely the outcome of narrowness of spirit and not of love for the cow as such. The depression of the Sudras, the abolition of mixed marriages and similar other devices were Brahminism's attempts to save itself from the mire of post-Mohammedan decadence.

A culture is thus found to withdraw within itself when faced by the prospect of extinction. Like shell-fish it develops spikes so that no foreigner might enter its folds and thus endanger the integrity of its character. The boundaries of thought are marked out rigidly and anyone who dares to think freely is immediately thrown out of the social body as a dangerous element.

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[1] Continued from our previous issue.

It is strange that men should behave in this manner. If they really want to preserve the best elements of a culture, they can do so without taking recourse to such crude steps as described above. But the difficulty with the majority of mankind is that it is not intelligent enough in respect of these affairs of life. Most men allow their emotional reactions to warp their intellectual judgments. They fail to distinguish one part of culture from another on merits ; and when they become emotionally attached to a particular brand of culture, they take the whole thing in a lump. That is why Hinduism goes with vegetarianism and cow-worship ; Mohammedanism with the beard and taboo against pork ; and Christianity with European dress and modern industrialism. The energy of mankind is thus often run to enormous waste in trying to keep up things of no value with those which are really valuable under particular historical conditions.

Mankind will have realised the lesson of history when it will become free from the attachment to particular brands of culture, *i.e.*, when it will learn to look upon the whole of humanity as one. For that alone can save it from so much wastage of effort which attends cultural changes in all lands.

SELF-PRESERVATION

Let us now go back to our fundamental question, namely, the relation which subsists between man and his culture. Our business is to find out how far cultural changes are guided by the biological characters of man.

In our study of the Mundas of Chota Nagpur, we observed that Hindu cultural traits ceased to be absorbed after the advent of Christian influence in the land. Christianity was attended by economic advantages, while Hinduism rather exerted a disintegrating economic influence. Thus when there was a choice between Munda, Christian and Hindu culture, Christian culture was chosen as it was attended by higher economic value. It was the same in the case of the Juangs who gave up jhoom-cultivation and adopted the Hindu system of agriculture, when they were faced by famine due to Hindu colonisation and reservation of forests. Thus men select such traits readily as hold the promise of economic advantage. The same truth is borne out by our study of the modern history of Bengal. When men thought that advantage lay in a surrender to British power, they allowed themselves to be biased in favour of European culture. When they thought the other way, they resisted Western influence firstly by orthodoxy, and then by nationalism of the communalistic, as well as of the territorial, type.

Men are thus guided by economic considerations in cultural preferences. And in so far as it is so, it means that cultural operations are guided by the basic instinct of self-preservation which man shares in common with the rest of the animal kingdom.

PERSONAL FACTORS

Sometimes this extended self-interest takes the shape of communalism, sometimes that of nationalism, and sometimes of unity between the proletariats of all countries, according as the technical development of the world brings more and more men into active co-operation in the economic sphere of life. But there have always been men who, irrespective of technical considerations, have thought and felt in terms of Humanism ; who have looked upon all human beings as belonging to one large family. They too have been moved by a desire to establish an economic and social order so that all men might be happy, and in that far have been actuated by the same instinct of self-preservation or of happiness with reference to the human species as a whole.

But this instinctive motivation does not explain one thing. It fails to explain why a nationalist should confine his self-interest to his nation ; why a communist should look wider and include proletariats of all nations in his sympathy ; why another man like Gandhi should look upon all human beings as his kin ; and why lastly a man like Ramkrishna should include not only human beings but even plants and animals within his circle of kinship.[1] This range of sympathy seems to have little relation with the degree of economic co-operation between different countries or, the facility of transport between them. The biological and material factors behind these personal moods are not fully understood. So, as long as they are unknown, we must regard this personal factor as an independent variable element along with the instinct of self-preservation in cultural evolution.

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[1] Romain Rolland, *Prophets of New India*, 1930, p. 142, footnote.

Although we do not know exactly why these personal moods come into being, we can, at least, describe how one mood differs from another, and thus try to understand the nature of these moods more fully. Men like Lenin or Gandhi or Ramkrishna, who looked farther than those who were about them, all suffered from a terrible feeling of loneliness and neglect at some period of their history. But when, by inner conversion, they succeeded in overcoming this sense of suffering and of defeat, they acted as leaders of men and brought round other men to their wider point of view. After conversion they served as points of departure in cultural history.

Ordinarily, however, men do not do so. They stick to established habits and to the circle of companionship current at the time. The average man is afraid to leave the company of his fellow-men. He wants to profit by the experience and the co-operation of his neighbours. He thinks that if he leaves them, he would die. And in the last analysis, it is this fear of death, or of uncertainty, which keeps a man bound down to the culture in which he is born. If he were free from that fear, the edifice of culture would break down for him like a house of cards ; and he would be free to give a new direction to culture altogether. So it is the subservience of man's width of vision to fear which gives culture the power to rule over the lives of men ; while it is freedom from that fear which makes possible for a man to look farther, and gives him the power to alter the course of cultural events.

But we must not suppose that absence of fear generates a wider outlook by itself. Absence of fear merely gives a man power to alter cultural evolution one way or the other. Whether he shall have a wider range of sympathies or a narrower one, is not determined by this factor. That still remains a personal accident conditioned partly by education and habit, and partly by inner conversion or the will.

ACCIDENTS

So far we have seen that the basic instincts of man are responsible along with personal moods for cultural changes. There is now a third factor involved in the process. We saw in connection with the history of Bengal, that the Russo-Japanese War greatly stimulated the pro-Western movement in the country. Culture had been following a certain course, but Vivekananda's death in 1902 and Japan's success in war in 1905 added strength to the Westernist movement, which had been comparatively languid before these two events. The two particular events are of course reducible to their own causes ; but so far as cultural movements in Bengal were concerned, they served as accidental happenings. They were organically neither related, nor necessitated by the existing course of events in Bengal. Such accidents are no less operative in cultural history than the accident of personal moods or of personal ranges of sympathy. They thus form the third independent variable in cultural history.

THE DETERMINANTS

The Marxian sociologist, Nikolai Bukharin, starts with the assertion that there are no accidents in history, and that all forces are ultimately reducible to material terms.[1] Without being dogmatic, other scientists have tried to find out how far the factors involved in cultural operations are actually reducible to such terms. Huntingdon [2] found that the progressive desiccation of Arabia was responsible for periodic migrations from that area, although certain human factors were also involved in the process. Rivers [3] discovered that cultural changes were greater, the greater the difference in degree between cultures coming into contact. After examining all the evidence, Kroeber [4] came to the conclusion that there is just a shade of possibility that the consistent failure of the Negro race in cultural productivity *may* be due to racial difference ; but, on the whole, he supports the view that ' culture may be independent of race, possibly is wholly so.'

Protagonists of the Nordic race have held that all cultural developments are due to the racial factor. Similarly Marxian sociologists hold that these are principally due to technical developments which antecedate growth in other departments of culture. But we have seen that an analysis of cultural changes reveals the operation of not one, but several factors at the same time ; the most important thing about them being that they are not reducible in terms of any single determinant, like Race, Matter or God. These three factors of instinct, personal moods and accidents must therefore be treated as independent variables so long as we fail to reduce them to singular terms.

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[1] N. Bukharin, *Historical Materialism*, 1933, Chs. II and III. But Hecker, in his *Moscow Dialogues* (1934), modifies Bukharin's determinism to some extent, and admits the occurrence of accidents.

[2] *The Human Habitat*, 1928, p. 151. *Cf.* Chs. X and XI.

[3] *Psychology and Ethnology*, 1926, p. 298.

[4] *Anthropology*, 1923, p. 504.

Calcutta.

(Concluded.)

NIETZSCHE'S NINETIETH BIRTHDAY.

BY

A STUDENT OF WORLD CULTURE.

I

Exactly ninety years have passed since Friedrich Nietzsche, in 1844, first saw the light of day at Roocken, in Saxony, as the last of that "*grande lignée*" of European thinkers in the widest interpretation of both words which includes such names as Goethe and Kant, Darwin and Spencer, Comte and Taine, Beyle-Stendhal and Dostoievsky, Schopenhauer and Tolstoi. The common tie linking up masters of such varied characteristics and divergent aspects is, needless to say, not homogeneity of ideals or interests, but similarity in the vastness of the scope of the influence wielded by them in shaping the thought of the Western world. In this sense they belong to no individual nation, but to that community of European culture which attained its high-water mark in the nineteenth century and which the disruptive developments of the past two decades did fair to destroy altogether.

The extraordinary diversity of the influence exerted by Western culture on highly trained minds necessarily produced an almost boundless dissimilarity in the responsive chords struck by the great thinkers on the keyboard of European literature. And this was an essentially healthy sign, since the criterion of advancing culture is the heterogeneity of its manifestations when the agreement of the ignorant has been succeeded by the disagreement born of increasing knowledge and reflection.

Nietzsche struck the most harshly dissonant note of all on that keyboard. For he proclaimed the revaluation of all values, including all those first principles that humanity has long been accustomed to consider as axiomatic truths, such as the fundamental postulates of the theory of knowledge and of the moral law. Defiantly he flung the gauntlet at Western culture in its entirety, calling in question its most cherished notions, challenging its most sacred convictions, denying the validity of ideas that had been held "*semper, ubique et omnibus.*" It is not necessary that anything should be true, he says ; it is only necessary that we should believe something to be true. The very foundations of knowledge merely possess, according to him, a utilisation value. Truth is not an entity superior and exterior to humanity, immutable and independent ; it is synonymous with what is useful for the maintenance of a species, consequently it is an instrument for ensuring survival in the struggle for existence. Hence Nietzsche abolishes truth as a "thing in itself," and with it all those fundamental concepts on which the whole theory of knowledge is based, that is to say the notions of causality, space, and time.

Similarly, there is no such thing as good or evil in an absolute sense. The so-called categorical imperative of the conscience, Nietzsche affirms, reduces itself on examination to mental habits acquired partly from heredity, partly from education, partly from experience ; it is controllable by nothing except itself ; hence its claim to infallibility and immutability is absurd. As a matter of fact, so Nietzsche asserts, a Moral Law has never existed, There are only fundamentally dissimilar systems of morals belonging to the "masters" and to the "slaves" respectively.

Here the essence of Nietzsche's moral and social philosophy is reached, namely, the permanent and irreconcilable inequality of the various "races" of humanity, and their differentiation into two fundamental types, a "superior" and an "inferior" one. The moral system of the "superior races, or "races of masters" exalts the characteristics of such races, such as bravery, love of danger for its own sake, hardness, boldness, daring, skill, ability to appreciate and endure and also to inflict suffering, the taste for conquest and adventure, the lust of domination. The characteristics of feebleness and timidity inherent to the "inferior races" or "races of slaves," on the other hand, are reflected in their system of morals which raises sympathy, love, pity, humility, and kindred mental states to the rank of virtues. Thus the two systems of morals are diametrically opposed to each other. What is meat for the "slaves" is poison for the "masters" and *vice-versa.*

There is no such thing as an immortal soul, but the evolution of the world, according to Nietzsche, brings back an indefinite number of times the same phases and combinations ; it is a gigantic wheel revolving in eternal space and eternal time. Everyone has therefore lived this life an indefinite number of times and will continue to live it over and over again, eternally. This doctrine of the "Everlasting Return of all things" is in Nietzsche's mind the supreme affirmation of life and also the sanction of the "Superman" celebrated with lyrical enthusiasm by Zarathustra. The "Superman" is himself the ultimate and most glorious achievement of the "superior" races, whose dauntless intrepidity and unflinching hardness find in him their most exalted embodiment, since he alone is capable of envisaging without anguish the prospect of the Everlasting Return with all that it implies—a prospect no ordinary mortal can contemplate without quailing.

Christianity constitutes the main prop, in Nietzsche's view, of the system of morals devised by the "slaves." In the Christian religion, which is the ultimate and logical outcome of Judaism, he says, everything is denaturalised and "good" becomes synonymous with weak, sickly, poor, ugly, impotent, cowardly, "softy"—the characteristics, precisely, of the "inferior" races who distrust life and seek to console themselves for its attendant sufferings by taking refuge in an illusion. "The Christ on the cross is a curse on life, a warning to us to flee from life." (*Worke*, XV, 290.) Nietzsche's ideal, which is that of the "masters," represents the exact antithesis of the Christian ideal. Nietzsche is a passionate advocate of "life in all its plentitude of strength and beauty," he revels in a Dionysian and Apollinian vision incarnating perfection of form as well as an unrestrained and a moral Will to Power. As against the doctrine of pity he preaches the necessity of becoming hardened and pitiless, "This new Table, O my brethren, I write above you: Become Hard! " (*Worke*, VI, 312.) "To be able to suffer is the least of things ; weak women and even slaves can surpass themselves in that. But not to succumb to a feeling of distress and uncertainty when one inflicts great suffering and listens to the shriek of the sufferer—that is great, that is true greatness." (*Worke*, XV, 245.)

The redeemer of the world, in Nietzsche's eyes, is not he who dies for the sins of humanity, but he who affirms life by his glorification of it. Each new creation, each new work of triumphant art, each great example, is a new redemption. Phidias and Praxiteles, Leonardo and Michael Angelo are redeemers in the Nietzschean sense, but such are also the warrior and the statesman of genius—an Alexander, an Augustus, a Cesare Borgia, a Napoleon.

II

The question presents itself as to how far Nietzsche has succeeded in his heroic single-handed onslaught on all accepted values of the Western world. In other words, what is his position in that world to-day ?

A brilliant French authority on Nietzsche, Prof. Henri Lichtenberger, once defined the creator of Zarathustra as "a classic living in a democratic age." Substitute for "a democratic age" the words "an age of little minds," and the definition is as true to-day as it was some thirty odd years ago. That signifies that Nietzsche belongs as little to the present generation in Europe as he belonged to the generation of his own contemporaries, and can be as little understood by the one as he could be by the other.

True, Nietzsche predicted for the twentieth century an era of great wars, the most terrible and devastating which mankind has witnessed. And he gloated over the prospect, since, the result of those wars would, according to him, be the establishment of a new governing caste to which he looked as to the only possible saviour of humanity from the degeneracy to which the domination of the "slaves" has condemned it. Such a governing caste, he believed, composed of men habituated to command and to rule, would set Europe new and loftier aims and ideals.

One prediction has begun to be amply verified by events, and the present state of the world certainly points to the grim process of verification being carried further to hitherto undreamt-of lengths. But, so far at any rate, the other has not. The world is floundering much more helplessly to-day in the morass of what Nietzsche called " little States and national exclusivism" than ever it did in his time. And the advent of a new caste of supermen is not as yet perceptible.

The plain fact is that Nietzsche's teaching, so nobly idealistic in its inspiration, is not adapted to a world which for all sorts of reasons is radically incapable of assimilating it. The fact may or may not be regrettable. In any case it is incontestable. Homeric wine cannot be digested by European stomachs evolved in the course of a developmental process that has been going on for nineteen centuries.

The deadly foes of a " higher culture," in Nietzsche's eyes, were, besides Christianity, Liberalism, and Socialism. He hated Socialism in the various forms of Collectivism, Communism, Anarchism, Tolstoism, Pacifism, all of which he considered manifestations of an underlying pessimism and distrust of life, themselves resulting from incurable degeneracy. He hated Liberalism, Hedonism, Utilitarianism, all those doctrines associated with the English school of Bentham, Mill, and Spencer which Nietzsche held in profound contempt. He loathed and despised Democracy in any shape. He spoke with the utmost bitterness of " the roaring cataract of nonsense known as parliamentarism " and of " the duty of everyone to read his newspaper at breakfast time." The dogma of "the greater good of the greater number," common to Liberalism and Socialism, was anathema to Nietzsche. For him Liberalism, the doctrine of a rapacious and satiated bourgeoisie, and Socialism, the creed of a proletariat swollen with envy and hate, were equally reprehensible, since neither, in his view, were capable of rising superior to the most sordid materialism.

But does the fact that Nietzsche was the sworn enemy of Liberalism and Socialism justify the assumption that, if he had lived, he would have been a supporter of those autocratic forms of the State which are to-day in favour in some parts of Southern and Central Europe ? Certainly no one at all deeply versed in Nietzsche's philosophy would venture to answer by an unconditional affirmative. But there are different brands of contemporary autocracy and it is probable that if Nietzsche who loved all things Italian, had preferred any single one of these brands, it would have been the one labelled Italian Fascism.

It must, however, be borne in mind that Nietzsche was anything but a nationalist and that his superman inevitably—from the superman's point of view—regarded patriotism as appertaining, like Christianity, to the arsenal of worn-out superstitions. If Nietzsche gloated over the prospect of coming wars this was most undoubtedly not attributable to mere vulgar jingoism or, indeed, to any sentiment even remotely akin to nationalism. His spirit soared very far beyond the narrow limits of nationality. For him war was only the means of rescuing humanity from the slough of despond into which it has been cast by the domination of the "slaves," the means of creating anew that caste of national and moral supermen to whom he assigned the task of redeeming the squalor of life by the commanding excellence of their own heroic example.

Nietzsche was a "good European," as he himself expressed it, joining on the common ground of universalism and cosmopolitanism all those free minds and independent thinkers who like himself are outside the pale of modernity. He referred to his own country Germany as " the lowland of Europe," and not a few of his pages are devoted to a scathing criticism of his compatriots and their mentality.

Nietzsche was at the antipodes of antisemitism in the popular acceptance of the term. He abhorred the neo-Christian, pan-Germanic, anti-Semitic Wagner of later years. Still more did he abhor the whole environment of Bayreuth. Of the Jews he wrote that they " are the most remarkable people in the history of the world, because, having been confronted by the question of Being and Not-Being, they have with quite uncanny self-consciousness preferred Being at any price; this price was the radical falsification of nature............The Jews are on this account the most epoch-making people in the history of the world; through their influence they have falsified humanity to such a degree that the Christian can feel himself an anti-Semite without even being conscious of himself as the final consequence of Judaism." (*Werke*, VIII, 243.)

Furthermore Nietzsche was, over and above everything else, in every fibre of his mind and body, an aristocrat who loved " the pathos of distance"—an aristocrat of sentiment, of taste, of thought. Nothing could be more repugnant to him than the mentality of the potato-peeler or the pedlar. There was nothing he denounced more vehemently than the attempt to level down all class differences and set up a theoretical régimé of impossible equality. Anti-egaliterianism was a corner-stone of his teaching.

As an aristocrat Nietzsche preached hardness, for only in the school of hardness can the true aristocrat be formed. His ideal he found incorporated in Napoleon, to whom he paid the tribute: " It is thanks to Napoleon—that a couple of warlike centuries are now about to begin...... that we have now entered into the period of classical warfare on a large scale, which coming ages will look back on with envy and veneration as a Great era......Napoleon has resuscitated for us a complete piece of ancient art, the most important perhaps—a piece of granite. (*Werke*, V, 313.)

Hence Nietzsche would undoubtedly have subscribed with undiluted enthusiasm to Signor Mussolini's views concerning the supreme ethical value of war for a nation. Moreover there is every reason to suppose that Mussolini's powerful personality would have immensely appealed to the creator of Zarathustra, who would perhaps have placed his hopes in the Duce as in the only superman which the last Great War produced.

But to each and all who fondly imagine to escape from the fetters of Christianity and Liberalism and Socialism, those pet aversions of Nietzsche, by formulating vague and hazardous theories, Zarathustra's challenge goes out: "*Wherefore* free?" To such as these would-be reformers and revolutionaries in all camps whose ambition is to remodel society by uprooting it from the past, Zarathustra would address the words: "Alas! Many are the great thoughts which produce no more than a breath of wind; they do but swell and become thereby more empty! Thou callest thyself free? But I would fain know the thought which rules thee, and not the nature of the yoke from which thou art released. Art thou of the number of those who have a right to shake off the yoke? For there are many who have thrown aside all that gave them some value in shaking off the yoke of servitude."

STUDENT LIFE AT THE GERMAN UNIVERSITIES

DR. ADALBERT EBNER, PH.D.

With the reorganisation of political forms and economic ideas there also arose a new type of citizen in the Third Reich. The type of student and, at the same time, life at the universities have also changed National Socialism as a view of life has broken with individualistic thought, and replaced it by the idea of the community, of which the great final aim is the nation. The community idea demands good order and discipline ; the community involves a leader and a following.

It is the task of the German universities to serve the purpose of realising the National-Socialist cultural idea by research, instruction and education. Science itself will be bound up with the nation in order to draw all inspiration for its questions and thoughts from this connection with the people. The student is to be educated at the University as a National-Socialist German and to receive his scientific professional training there. The vocation of the academic youth is to become the leaders in the formation of the future of the nation and the state, and to carry out the material reconstruction of the Fatherland. The nation wishes the students to be German men with the virtues of honour, honest pride, enthusiasm, readiness to make sacrifices, and faith, so valuable for a community life.

Within this framework three fundamental guiding lines in the life of the German student may be recognised.

Owing to his association with the people, his life has been given an aim which, however, he cannot learn as knowledge, but must acquire through experience of Socialist community life. He thus becomes a national student.

Their own distress and their own fate made politicians of the students. They, the section of the nation with the greatest vitality, were driven to the limit of endurance in the wretched struggle with the idea that there were no prospects of obtaining employment. In their despair they were filled with the glowing enthusiasm of the fighter when National-Socialism once more provided them with faith and hope in the future. They thus became the pioneers and storming parties of the new Reich and are now the guardians of its ideals. Hence the German student is a political soldier.

The students' life is governed by work. In the struggle for vocational training based on genuine scholarly methods, they seek to increase the knowledge and ability necessary for their vocations. This work is marked by academic freedom in the National-Socialist State too. All that it recognizes is the voluntary pressure born of inner moral strength which is a wonderful idea in student life. Hence the German student-worker.

The realization of these lines of guidance indicated in general terms is provided for by newly created institutions:

Before the young student enters the university he must have gone through a period of labour service. The fundamental forms of this labour service is the camp. Students, peasants and workers are to live alongside of each other in these camps, do the same work, and get to know and understand each other for the general good. In this comradeship the student gains experience of Socialism. He is not to find regular employment in the labour camp, but a task and a serious duty. The camp is to provide him with the idea of work as "service to the nation as a whole." Here he will gain experience of the sufferings and the longings of the people.

In order not to let the impressions received during this period evaporate when the young student comes to the university, the "Kamaradschaftsaus" or students' hostel was created. Community is the means that is to be used to educate the young people, and consequently it must also be their form of life. The purpose of the hostels is political education which will be achieved by means of schooling, political reports on the events of the day and suitable books. They pursue a course of physical training by means of games and discipline, but their real task is the educational work which is systematically included in the whole programme of the day's work. Besides this, social work for students will also be done in the "Kamaradschaftseim" or student's home, which therefore maintains exchange relations with instructors drawn from the nation. The "Kamaradschaftshaus" is managed by a leader, and the student stays here for his first year.

As a political soldier the student is a member of one of the Storm Troops or Defence Squads. In these formations he is the guardian of his ideals, practises comradeship and discipline, and has an opportunity of taking physical exercise.

His position at the University is regulated by the Students' Law. The responsibility for and leadership of the entire body of students is undertaken by one of their comrades as leader, who maintains absolute discipline among the rest. Alongside of the leader is the League Chamber in which the students' corps are represented. The principal member is the speaker who is in close touch with the leader. The leader himself has a consultative voice in the Senate of the University with regard to matters affecting the students.

The professional corporations is also represented as a constitutional link in the body of German students. The professional corporation has its own legal rules and regulations. Every student is obliged to join it, and does so as a rule during his second year at the University. The task of the professional corporation is to continue the political education in the spirit of National Socialism. Its work is done by means of lectures which the University officials are requested to arrange, delivered by specially appointed lecturer or also by a working community established by the professional corporation itself. The curriculum includes national-political National-Socialist schooling, training in history and knowledge of Germany, and an introductory course in philosophy and art.

A suitable part is also played by life in the students' corps in the Third Reich. While the students' corps were already firm supporters of the State before the war, a fresh phenomenon is the Socialism which has now found its way into them and the people. The independent student who belongs neither to a political formation nor to a students' corps is not provided for in the Students' Law. The students' corps have thus assumed a fresh importance. Students' duels have also been retained, and what was formerly forbidden or yet tolerated by the State is now permitted as an effective means of education in self-control, resoluteness and formation of character. The idea of honour, which the armed student has always defended with his hand, will also be cultivated in the new State as a valuable asset in the students' character, but this idea has assumed a fresh form, for it includes both personal and professional and also national honour.

Games play a great part in the life of the young student, but these forms of exercise are also a means of completing his educational principles. Sport is not practised for its own sake, and is to be nothing superfluous. The students intend to awaken the virtues inherent in the German character by means of sport. The students are really represented in every branch of sport, in light athletics, matches, and in ball and lawn games But other forms of sport are also practised which are very popular with German students, namely, mountaineering, gliding and aquatic sports.

The life of the students does not overlook the art of the nation. They take part in the creative art of the nation as in other genuine arts, owing to the necessity of satisfying their feeling for the beautiful. In addition to this, they turn to art for other reasons. The impression of experience begins to ferment in their minds. After all, art is not isolated. It awakes problems in the mind of the individual, and is developed here as the meaning of life itself that knows no end. In this way the life of a student also plays a creative part in art. The State, however, provides the student with the possibility of going to the theatre, listening to music, and seeing works of art all the year round at small cost.

The student arranges his life in accordance with the profound seriousness of the time, but in this connection it is not forgotten that youth is still youth, and demands its rights. One of these rights is the student's festivals which include the "Kommense" or commensal meetings which have not disappeared from the students' life. The days when the students' festivities consisted of unlimited and senseless alcoholic excesses belong to a fabulous past. The self-discipline of the modern student only permits him to enjoy happiness. The cultivation of gaiety is now one of the features of the students' festivities and is expressed in gay students' songs as clear as the wine in a glass.

Sociability is also a part of the students' life. It finds its finest expression in mutual respect and good behaviour, and harmless but genuine gaiety.

These forms of life also find expression in the external appearance of the students' life at the Universities. The community idea leads them to make huge demonstrations as an independent unit. The streets are filled with these political soldiers who wear their brown garb of honour with pride, but alongside of them the gay colours of the students' corps have retained their place. Their common profession of faith is demonstrated outwardly by the German greeting, and realized afresh in their hearts.

The life of the student in the Third Reich is no easy task. It includes the whole being, and demands the whole of his strength, but it is supported by the belief in the future, and this belief is the source of strength. The "amalgamation of German youthful gaiety with the moral feeling of responsibility connected with God and the nation" leads to a form of students' life which is "gay, German and upright."

The German Universities do not only receive German but also foreign students. As homes of research, knowledge and teaching, the gates of the *Alma Mater* are still, as they were in the past, for every foreign student the entrance leading to unusual spiritual treasures. As a member of this community the foreigner enters the University as a guest, and the exercise of hospitality is an eminently fine characteristic of the German Universities in the Third Reich. Just as the foreigner is free to practise the habits and customs of his own country, he is also free from all the obligations imposed upon the German student. He merely enjoys the rights derived from his academic citizenship. In addition to this, the new community to which he belongs will exercise its honourable obligation as host in tireless endeavours to show him the beauties of the country, the national treasures and the life of the people. The academic offices for foreigners at the Universities undertake the organization and execution of this desire, and at the same time provide an atmosphere of home for the sons and daughters of all countries who have met on the basis of attachment owing to their common experiences at the University. The spirit of comradeship at the German Universities will, however, be the bridge leading to general friendship.

QUININE IN BENGAL

BY

" PUBLIC HEALTH "

In the course of the debate in the Bengal Legislative Council on the 11th February, on the Quinine policy of the Government, Sir B. L. Mitter, the Revenue Member, brought out a number of important facts. It behoves the public in general, and the medical profession in particular, to ponder over them. Quinine policy in India, including cinchona plantation of the provincial Governments and the production, supply and distribution of cinchona products of Government factories, is under the control of the Government of India. That Government regulates the price at which the products of Government factories can be sold to the public. The policy is to ensure a uniform price throughout the country. The price is adjusted with reference to world price and not the cost of production. There are two quinine factories in India, one belonging to the Government of Bengal in the district of Darjeeling, and the other belonging to the Government of Madras, the former being much the larger of the two. The Government of India gets its cinchona bark converted into quinine salts at the Bengal factory. The products of the Bengal factory, belonging to the Government of Bengal, can be sold in the provinces of Bengal, Behar and Orissa and Assam and not in any other part of India.

The total consumption of quinine throughout the world is about a million pounds a year. The total consumption in India is about two hundred thousand pounds a year, about half of which is Indian quinine and the other half is imported quinine. Imports of quinine into India come from Java, Germany and England. Java is the producing country and practically controls the quinine price throughout the world. Indian quinine is quite up to the B. P. standard and sells cheaper in the Indian market than any imported quinine.

Leaving out the rest of the world, it is admitted on all hands that the consumption of quinine in the malaria-stricken province of Bengal is grossly inadequate and it is essential for the health of Bengal that the use of quinine should be stimulated. Bengal produces about 50.000 pounds of quinine a year, but the sale of Bengal quinine is not much more than 35,000 pounds a year. A large stock of quinine, amounting to about 200,000 pounds, has accumulated in the hands of the Government of Bengal. This 35,000 pounds includes the amount distributed free through Local bodies to the value of Rs. 1,20,000.

Various suggestions were made by non-official members with the object of effecting larger consumption of quinine in Bengal. The most popular suggestion was cheapening the price of quinine manufactured at the Government factory at Mungpo. Sir B. L. Mitter pointed out that this suggestion, even if it could be adopted, would not have the desired result. Under the existing constitution, the Government of India regulated the price of quinine and the policy was to maintain a uniform price throughout India. The cost of production in Bengal was much lower than in Madras—Rs. 8 a pound in Bengal and Rs. 13 in Madras. Government quinine was sold at Rs. 18 a pound, whereas Java, German and English quinine was sold at much higher rates, *i.e.*, between Rs. 20 and Rs. 24 a pound. If the price was lowered in Bengal, the inevitable result would be for the middleman to buy cheap in Bengal and sell at a higher price in other provinces, depriving the people of Bengal of the necessary drug. If the price was lowered throughout India the accumulated Indian stock would soon be exhausted and in a few years India would be at the mercy of the foreign importer, who would, in the absence of competition, soon raise the price. The people would not be benefited in the long run. Therefore, the policy of regulating the price with reference to the cost of production was essentially sound.

The next suggestion was a large extension of cinchona plantation, so that India could produce all the quinine it needed. Sir B. L. Mitter pointed out that the existing plantation in the Darjeeling district was large enough to produce enough cinchona bark for the present demand. Extension in disproportionate excess of requirement would result in larger accumulation of stock, without any effect on consumption. If consumption be stimulated and Government saw signs of a larger demand, there would be time enough to extend the plantation. The present annual production taken with the stock in hand was sufficient to meet any reasonably increased demand for several years to come. It takes 8 to 10 years for cinchona bark to mature. There is ample scope for extension and it would be easy to regulate extension in response to the incidence of demand. The immediate effort should be to stimulate demand.

Connected with the suggestion for extension of plantation, a claim was made for the supply of cinchona bark to private parties, *e. g.*, the Bengal Chemical and Pharmaceutical Works for the manufacture of quinine salts. It was pointed out that Government cinchona bark was free for sale to the public in bags of 50 pounds. Generally 25 pounds of bark produce a pound of salt. It would be a good thing if private factories do experiment in the production of quinine. Quinine is not a Government monopoly. Anyone can manufacture it. As regards cinchona plantations, it may not be generally known that not long ago private plantations existed in the Darjeeling district. The planters found that tea was more profitable than cinchona and all the private cinchona lands were diverted to the growth of tea. Even now there are private plantations in the province of Madras.

Till about a month ago, Government quinine was sold to the public only through post-offices in tubes of 20 tablets of 4 grains each. This was in accordance with medical opinion, namely, that any quantity short of 80 grains was ineffective in the treatment of malaria. It is difficult to appreciate the logic of this policy. For, the purchase of 80 grains at a time does not ensure that the whole quantity would be administered to the same patient, when more than one were suffering from malaria in the same family, the sounder system would be the availability of any quantity in tablet or powder form. A poor villager may not be able to spare 4½ annas all at once for 20 tablets. He may, on the other hand, be able to spend, say, an anna a day for some days in succession. Administration of the "treatment" quantity to the same patient depends upon relief and not upon sale of a minimum quantity. The other centre of sale of Government quinine is the Presidency Jail. Till recently, such sale was confined to Government Institutions and Missionaries. The restriction has now been removed and any one can buy quinine powder at the Presidency Jail. Recent investigation has pointed to the necessity of making Government quinine more easily available. Private drug stores of chemists can no doubt get the quinine from the jail now, but if the consumption of quinine is to be stimulated. larger facilities should be provided to the general public. The Government should devise some scheme by which the villager can get small quantities in packets of powder or tablet at the village groceries where he gets his sago or barley powder or patent medicines. Sir B. L. Mitter stated in the Council that a definite scheme was under consideration of the Government and he made an appeal to the Medical profession to co-operate with the Government in propaganda work, stressing the value of quinine for malaria. He said if the public could help in jute restriction, he might expect similar help in quinine expansion.

Miscellany

I. OCCUPATIONAL PROBLEMS IN JAPAN.

In considering the population problem, one is apt to have in view only total numbers and to pay little attention to the age composition of the people. This, however, is insufficient, for the population of a country does not increase or decrease uniformly at all ages. A growth, for example, will first become apparent through an increase of births and a few years later this will lead to a rapid increase in the child population ; but it will not be until these children have grown up that the adult population will show an increase. Also the measures for coping with the population problem must be different at different stages of the increase. The policy needed in a period when the rate of birth is increasing must necessarily differ from that suitable when the adult population is growing rapidly. In the former, birth control is an obvious solution, but in the latter the most urgent problem to be solved is that of employment. It must be noted, too, that the latter problem is particularly serious, since unemployed youths and adults will naturally wish to change an economic system in which they can take no active part and will therefore be ready to listen to extreme political and social doctrines.

In present-day Japan, we find the birth rate still at a very high level (about 33 births per thousand of total population) as compared with that of the industrial nations of Europe and America, and the total population is increasing very rapidly. Nevertheless, according to Professor Uyeda, the rate of births per thousand women of reproductive age is already decreasing at a fairly rapid pace, and the increase of population during the last decade was, in fact, due more to the decline in the death rate, mainly, of infants, than to the increase in the number of births. Japan, which formerly had very high birth and death rates, is now experiencing a reduction in births and a greater reduction in deaths. Men are tending to marry later in life and have fewer children than previously. As the number of young couples at the most fertile age is still increasing, the declining tendency of the birth rate does not yet show itself in a decline in the actual number of births. But we can probably conclude that the intensity of the population problem brought about by the increase of birth is already lessening in Japan.

The problem of the adult or working population is, however, quite different, for the full result of the enormous increase of births in the past is now appearing in this class of population, which is increasing faster than the total population. During 1920-30, the working population increased by 15·7 % or 4·9 millions, while the increase of total population was 14·5 % or 8·1 millions. This rapid rate of increase in the working population is expected to continue at least 20 years more, as there is still a large child population to grow up and succeed to the positions of their parents. The total increase of this class of population in the coming twenty years is estimated at about ten millions and the average annual increase 0·5 million. This growth, if the figures are correct, will take place whether or not birth rates diminish hereafter.

It is clear, therefore, that the cardinal point of the population problem of present-day Japan does not lie in the mere increase of population, but in the increase of adult population seeking employment. The number of children in the elementary schools (aged 6-11 years) was, in 1920, 7·7 millions. By 1930, it had increased to 8·8 millions, and those leaving these schools annually, to enter the labour market sooner or later, number more than 1·2 millions. Some of them proceed to the higher grade primary schools (which are outside the national compulsory educational scheme) or to the middle schools of various kinds; and some will advance to a technical college or university. These also will need employment when they have finished their course of education. Thus, the new seekers for employment outnumber the vacancies caused through retirement or deaths among the employed population and it is estimated that five hundred thousand new jobs must somehow or other be provided annually—*Liberty of Trading Bulletin* (*Tokyo*).

BENOYKUMAR SARKAR.

II. GERMAN CARTELS.

According to the publications of the *Institut fuer Konjunkturforschung* (Berlin) the Act of July 15, 1934, concerning the Erection of Forced Cartels, was of great importance for the cartel movement in Germany. Up to that time, the state had in general limited itself to the supervision of cartels and to preventing the market from being too tightly controlled. The new Act, however, brings for the first time a positive attitude on the part of the Government towards the cartel problem; henceforth, a non-member can be officially compelled to join an already existing cartel; in industries where combination presents special difficulties, there exists the possibility of erecting "forced cartels," and so on. The authority of the Reich Minister for Economic Affairs is so extensive that he can forbid for individual branches of industry the erection of new plant for a definite time. The goal of the measures to be taken is, in the wording of the Act, "the interest of the business enterprises concerned," and, at the same time, "the interests of the whole economic system and the general welfare."

While on the one hand the cartels are protected from unfair competition by non-members, control over the cartels on the other hand still exists; the purpose of this control is to protect general business from the unfair utilization of any monopoly positions (excessive prices).

The following survey presents a picture of the measures taken in the last few months on the basis of the new cartel legislation:—

I. *Forced Membership in Existing Cartels and Forced Combinations.*

August 5, 193	Fitting
August 31, 1933	Mortar
October 7, 1933	Mild steel rolled wire (forced membership)
October 14, 1933	Milk, cream, non-perishables, casein
January 8, 1934	Square wire netting
January 9, and May 8, 1934	Soap
February 15, 1934	Pressed and blown glass
February 17, 1934	Cement
April 19, 1934	Cigarettes
June 8, 1934	Smoking tobacco
July 18, 1934	Automobile tires
July 23, 1934	Precious metals

II. *Prohibition of Plant Expansion and Erection of New Plant.*

August 31, 1933	Paper, paperboard
October 7, 1933	Mild steel rolled wire
October 13, 1933	Jute yarn
November 2, 1933	Electric light globes
November 13, 1933	Glass ware
January 4, 1934	Buttons
January 11, 1934	Cigar-boxes
January 24, 1934	Nitrogen
January 27, 1934	Hosiery and glove finishing plants and hosiery dye plants.
February 15, 1934	Pressed and blown glass
February 17, 1934	Cement
February 24, 1934	Electric cables and insulated transmission lines
February 24, 1934	Zinc rolling-mill products
March 6, 1934	Watches and clocks
March 12, 1934	Arsenic
March 13, 1934	Salt
April 19, 1934	Cigarettes
May 14, 1934	Paper, cardboard, etc.
May 15, 1934	Glazed clay wares and earthenware
May 15, 1934	Radio receiving apparatus
May 18, 1934	Products obtained from peat waste
May 29, 1934	Superphosphate
June 21, 1934	Stone industry
June 27, 1934	Horseshoes
July 9, 1934	Textile mail order business
July 17, 1934	Lime products
July 18, 1934	Automobile tires
July 19, 1934	Fibrous materials and cotton spinning
July 24, 1934	Gasoline stations
July 30, 1934	White lead, red lead and lead oxide, zinc white, lithophone, mineral and various paints
July 31, 1934	Pressed and rolled lead products

III. *Limitations on Purchases within a given Period.*

October 19, 1933	Printing and writing paper
February 17, 1934	Cement

The Extent of Cartellization in Industry.

Following Tschierschky, we define a cartel as an " organization of independent entrepreneurs (enterprises) in the same branch of business with the object of assuring and promoting the business interests of the members through arbitrary regulation of their market."

Although certain difficulties are encountered in separating " cartels " from other market associations, all existing materials show clearly and without doubt that in recent decades cartels have comprised an ever greater part of industry and commerce. This is borne out by the continuous growth in the number of cartels.

The Number of Industrial Cartels in Germany.[1]

Date.	Number.	Estimated by	Date.	Number.	Estimated by
1865	4	Sombart	1900	300	Central Assn. of German Industry
1875	8	Sombart	1905	385	Official Inquiry
1887	70	Philippovich	1911	550-600	Tschierschky
1888	75	Philippovich	1922	1,000	Liefmann
1889	106	Philippovich	1925	1,500	Metzner
1890	117	Sombart	1925	2,500	German Government
1895	143	Buecher	1930	2,100	Wagenfuehr
1896	250	Sombart			

No estimates are available for the period since 1930. During the course of the depression a number of market associations have without doubt been dissolved. But on the other hand, the new legislation has favoured the formation of cartels. The number of cartels at the present time is therefore certainly more than 2,100.

But the number of cartels alone does not present an adequate or accurate picture of their real economic significance, especially as there are still cartels about which nothing is publicly known. In the figures cited above, for example, each of the many regional brick cartels is included separately in the total : but great economic combinations such as the Rhenish-Westphalian Coal Syndicate count only as "one" cartel. The practical thing to do, therefore, is to arrive at the importance of the cartels according to their size by calculating the proportion of the production of cartellized business and branches of industry to total industrial production. Professor Wagemann has estimated that in the year 1930 about one half of the production of basic materials in Germany was cartel-controlled. According to data of the Reich Statistical Bureau, the proportion of controlled prices in those comprised in the official index number of wholesale prices would indicate that about 40 % of all industrial prices are controlled. But since the wholesale index number does not include all commodity groups, and since the weights go back to the years 1908-13 and 1925, the proportion of commodities the prices of which are controlled is probably still much higher. It is fairly safe to assume that at present more than one half of all industrial goods are sold at controlled prices.

Cartel Prices.

In the post-War period the " controlled " prices show, in comparison with the so-called " free " prices, a characteristic movement of their own. Price changes are mostly sudden and at wide intervals, and for months at a time the " controlled " price remains unaltered. In addition there are differences in the cyclical movements of " controlled " prices. In the revival they go up mostly later and not so far as " free " prices, but in the decline they fall only hesitatingly and do not go down far. The following schedule shows, for example, that in the depression of 1925-26 the prices of anthracite coal, lignite (brown) coal and potash did not drop at all, and that the prices of foundry (pig) iron, wood-pulp, lime and cement decreased only very slightly. The following table shows the development in detail.

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[1] Wagenfuehr, *Kartelle in Deutschland*, Nuernberg, 1931, p. xiii.

Prices of Industrial Raw Materials and Semi-finished Goods, 1913 to 1934.

	1913=100		
	Total.[1]	"Controlled" prices.[2]	"Free" Prices.
1913	100	100	100
1925	141	133	150
1926	130	130	129
1927	132	132	132
1928	134	133	136
1929	132	137	125
1930	120	134	103
1931	103	120	82
1932	89	107	67
1933	88	104	69

Since 1925 there has been a reverse in the relations between price groups: at that date, as compared with the 1913 level, "free" commodities were more expensive than "controlled" commodities; at present, the contrary is true.

Recent Developments.

In the course of 1933 it seemed for a time as if there was a danger that the cartellized basic industries would raise their prices too quickly. The index number of cartel-controlled prices, calculated by the *Institut fuer Konjunkturforschung*, reached its lowest point in May, 1933, with the figure 76·9 (1928=100) and began in the following months uninterruptedly to rise. In November, 1933, it had reached 79·7. A continuation of the increase in prices was undesirable for two important reasons:

(1) The cartellized basic industries received great benefits from the government employment creation programme. The resulting rise in sales brought with it relief from the burden of fixed costs; apart from individual cases, price increases would have endangered the full effectiveness of the Government measures.

(2) The "free" industries enjoyed, for the most part, the advantages of the employment creation measures only indirectly. The exchange relationship between the non-cartellized and the cartellized industries, which was already to the disadvantage of the former, would have therefore probably become still worse and would have possibly impaired the continuance of the business revival in the non-cartellized industries.

At this point the government stepped in, with the result that the rise of price was stopped in the autumn of 1933. Since that time the controlled prices have remained almost unchanged, and in some sections there were even small price decreases. The index number of the controlled prices thus fell from 79·7 in Oct.-Nov. 1933 to 77·6 in the middle of 1934. In this connection, a series of decreases have just recently made supervision more effective.

BENOYKUMAR SARKAR.

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[1] Index number of the Reich Statistical Bureau.

[2] Calculated by the *Institut fuer Konjunkturforschung*.

Reviews and Notices of Books

Prācya-Vargikaraṇa-Paddhati: Being a system of Book-Classification developed on Oriental Lines: by Satis Chandra Guha: with an Introductory Note by Pandit Sri Gopinath Kaviraja, M.A., Principal, Government Sanskrit College, Benares. Pp. 169. Grantha-Goshthi, Gaibi. To be had of the author, Gaibi, Benares City.

This is a novel attempt at library classification on the basis of the orthodox Hindu classification of the arts and sciences, modified, to a large extent, by present-day classifications. Considerable ingenuity has been displayed by the author in his interesting scheme, but some of his own categories and classifications are open to grave objection. Thus, for example, in his classification of the section on *Philology*, in a supposedly genealogical list of languages, he takes Urdu outside the group of Indian languages, and classes it separately as a 'mixed Indo-Iranic' speech, and classes Chinese, Korean and Japanese as चीनीय or 'Chinean' (*sic*) speeches; Maori is placed under a separate number from that for the 'Pacific Group' of languages. We do not know how far his classifications in the other sciences are free from errors. In a system obviously meant for Sanskrit and Hindi and not merely for Bengali, he prints खृष्टीय, सवुज, वेल्स्, इटिश, फरासी, राशिया (also रुशिया), and he thinks Madras is मद्रदेश. There are plenty of mistakes and misprints which are not pardonable in a book on library classification: *e.g.*, मान्सुमेर 'Mānsumer' for Mon-Khmer. How far Mr. Guha's *Paddhati* will prove useful will be for practical librarians to say: but as it stands, in our opinion it remains at the best a curious combination of the semi-scientific and the orthodox Hindu attitude brought to bear upon the problem of book-classification, one of the most ticklish of modern intellectual problems.

S. K. C.

The Mahabharata (Analysis and Index): by Edward P. Rice. Humphrey Milford. Oxford University Press, 1934. Price Rs. 5.

Mr. E. P. Rice has done a distinct service to the cause of epic studies by compiling this little volume which presents 'a plan of paths and byways' through the 'jungle' of the *Mahābhārata*. A detailed analysis of the varied contents of the great epic which is at one and the same time 'a Song of Victory' and a treatise on law and duty, which has absorbed within itself a vast mass of traditional lore, philosophy and legend, is by no means an easy task. But it must be conceded that the author has, on the whole, acquitted himself creditably. The indexes appended to the volume, though not to be compared with the great work of Sorrensen, are no less helpful to the student than the analysis. In a work of this character a few mistakes are unavoidable and the following words of comment are offered in the hope that they may be of some little use when the book reaches a second edition.

P. 1.—The doctrine of *Trimūrti* is clearly implied in Mbh. III, 271.47 (*tisro'vasthāḥ prajāpateḥ*).

Pp. 5, 7.—Saunaka at whose twelve-year sacrifice Sauti is represented as having recited the epic, is styled a *Kula-pati, i.e.*, head of a *kula*, family or clan. It is doubtful if the term can be rendered by the designation 'king.'

Pp. 8, 10.—The Pauravas did not spring from Devayānī, but from Sarmishṭhā. Devayānī was the ancestress of the Yādavas (Mbh. I. 74. 35. Vangavāsī edition).

P. 11.—In regard to the Ekalavya episode there is apparently a confusion between Arjuna and Drona (*cf.* Mbh. I. 132. 56).

P. 13.—For Utkachaka some editions read Utkochaka.

P. 19.—For Nala, the *Nishāda* king, read Nala, the *Nishadha* king. The *Nishādas*, a non-Aryan folk, should be carefully distinguished from the *Nishadhas* whose king Nala was.

P. 25.—On what evidence is Indradyumna (Mbh. III, 199) called father of Janaka ?

P. 36.—It is hardly correct to say that all the five Pāṇḍava princes visited Bhīsma and others on the eve of the battle of Kurukshetra. The mention of Abhimanyu along with Droṇa and Bhishma among the opponents of Arjuna, Bhīma and others at the bottom of the page is also a little confusing.

P. 38, line 3.—Read *five* days for *four* days.

H. C. R. C.

What is Hinduism ? : by Annadaprasad Chatterjee. Published by Somnath Chatterjee, 4, Jogesh Mitter Road, Bhowanipur, Calcutta, pp. 25.

This booklet of two chapters and a preface is one of the very best that have been written on the perplexing subject of Hinduism. The two chapters discuss nearly every aspect of Hinduism, social and religious. The first chapter shows what Hinduism is not and incidentally discusses many of the popular as well as critical views of Hinduism. The second chapter gives us a positive view of Hinduism. Though it is not possible to agree with some of the views expressed by the author in this connection, especially as regards caste and Hindu polytheism, he has certainly done a service to Hinduism by inspiring critical enquiry and attempting a definition of Hinduism that will be sufficiently comprehensive. One however looks in vain in this well-reasoned work for any mention of those early religious organisations, the Sramanas and Brahmanas, that constitute the transition-links between Vedic India on the one hand and Hinduism and heterodoxy on the other.

S. K. MAITRA.

The Causes of War: Economic, Industrial, Racial, Religious, Scientific and Political: by Sir Arthur Salter, Sir J. Arthur Thomson, G. A. Johnston, Alfred Zimmern, C. F. Andrews, Frederick J. Libby, Henry A. Atkinson, Wickham Steed and others. Published by the Federation of International Fellowships, Maitri, Kilpauk, Madras. Price Rs. 2 (including postage).

This book is a reprint of the publication issued by Messrs. Macmillan Company which have permitted the Federation of International Fellowship to offer this cheap edition for the benefit of the Indian public. The main contents of this book are nine essays dealing with the causes of war by expert minds having international reputes like Sir Arther Salter, Rev. C. F. Andrews and others whose services had been requisitioned by the executive committee of the World Conference for International Peace through Religion.

Though the writers deal with different aspects of the same subject yet they have reached a certain measure of unanimity in the degree of emphasis to be laid on the different causes of war and also in their conclusion. Though the causes of a single war may be and often are a combination of different factors, religious, racial, political and economic, yet at present the political causes ' present the most obvious, direct and immediate threat to peace,' while the more deep-rooted and enduring cause is economic: indeed the political and economic motives are often ' intertwined beyond the hope of disentanglement.' The burden of conclusion in all the articles is that the development of an international conscience is not simply a virtue but a necessity the neglect of which is fraught with consequences disastrous to the peace of the world and the continuity of the modern civilisation.

In these days of no end of disarmament conferences and peace pacts beginning with much ado and ending in fiasco, the book is certainly timely and much useful too. About the soundness and persuasive lucidity of the essays it may well be said that they have amply justified the earnest interest that the subject and the names of authors aroused. They are just what might be expected from their authors, first rate things in their accurate information, scientific precision and objective thought. A luminous sincerity and a real desire for peace inform the analyses ; and the most edifying thing about the book is the touch of sincerity which infects the reader also and seeks to stimulate him into the reflection that while the length and breadth of the world are swayed with prides and passions and prejudices of nations—the strong to exploit and dominate the weak and the weak to fight their way to ' self-determination,'—while the spirit of hatred and malice, hypocrisy and jingoism let loose by the forces of economic nationalism and explotation, and pretensions of the White Man's Burden, the Nordic superiority and the rest of it are infusing more poison into the soul of man to-day than the poison gas did into his body fifteen years ago,—here is a body of men devoted to learning and to the good of humanity, believing and seeking to make others believe in the noble destinies of man and arriving through the pursuit of different services and sciences, as the great master and founders of religion arrived before them, at the same conclusion that ' human solidarity, unity of life, interests, destiny, co-operation instead of competition, are the guiding rule of life.'

Benoyendra Chaudhūri.

The Cambridge Modern History, Cheap Edition, Vol. I. The Renaissance, Edited by Sir A. W. Ward, Sir G. W. Prothero and Sir Stanley Leathes. Cambridge University Press. 7 *s*. 6 *d*. net.

This great work, originally planned by Lord Acton, was published under the editorship of three of the foremost British historians, Sir A. W. Ward, Sir G. W. Prothero and Sir Stanley Leathes. Every chapter embodied the results of the latest research and was contributed by a recognised authority on the subject. A co-operative work of the kind necessarily has its defects but in these volumes the students of European History were for the first time presented with an authoritative account of the modern period by the master minds of their time. The original edition was rather expensive and few Indian students were in a position to provide themselves with this indispensable work of reference. The new edition has been moderately priced and though most of our University students will not be able to pay 90s. in a lump for the complete set of 13 vols. we have no doubt that every Honours and Post-Graduate student will be able to purchase individual volumes. The Cambridge University Press has earned the gratitude of students of history all over the world by bringing this valuable work within their means. The cheap reprint "comprises the text and index of each of the twelve volumes, together with the volume containing the tables and general index." We wish it had been possible to include the bibliography and the maps as well.

AJAX

Purush-o-Nari (Man and Woman), A Bengali Book of Poems: by Syampada Chakravarti, P. C. Sarker and Co. 2, Syamacharan De Street, Calcutta, 42 pp. Re. 1.

Ten long and short pieces, apparently unconnected with one another but having an underlying unity of ideas, go to make up Mr. Chakravarti's book ; and this unity has been explicitly signified by the title he has given to it. The first piece dwells on the eternal cycle of creation, and if one can tolerate, even appreciate, the broadly expressed physical side of sex, very soon its recurrence in all the following pieces palls on one's taste and becomes stifling indeed as one reaches the end. One almost feels like saying, ' Why couldn't the writer think or imagine anything except in terms of sex ? ' Apart from the disgust it creates, the whole thing becomes dull and the greatest charge that can be brought against the writer is this lack of variety in the inner motifs of the poems.

Once this is said, I think there is much that can be said in appreciation of Mr. Chakravarti's language and style. His choice of unrhymed lines lends a rhythm and force that have at times telling effects.

The print and get up of the book may be said to be chaste and elegant.

N. R.

Abstract

The Future of Islam in India

Baron Omar Rolf Ehrenfels of Vienna, an Austrian convert to Islam, visited India in 1932-33, and sojourned for some time in our country interesting himself in the study of Hinduism and Islam and the effect of the actions and interactions of the two great cultures. The results of his study he has incorporated in a searching article entited "Renaissance of Islam and the Culture of Hindusthan" contributed to the latest issue of *The Muslim Revival* (Lahore, Quarterly). He has studied the entire problem from a detached angle of vision, which he brings to bear upon a question of a very delicate nature, namely, the fusion of the principles of Islam with the culture of Hinduism. "To the Baron's mind," in the words of the editor of *The Muslim Revival*, "the present-day Indian Islam is the product of the interaction of the ideals of Islam and the cultural background of the pre-Islamic Moghals of Central Asia. The coming renaissance of Islam, he forecasts, will choose the background of the indigenous culture of Hindusthan. In other words he visualises a pattern got up by weaving the warp of the principles and teachings of Islam across the woof of the original culture of Hindusthan." As the problem is very important, in fact the most vital, from the view point of Indian nationalism, we make no apology in reproducing a considerable portion of the very interesting and important article.

"During my travels in India in 1932-33, I made the most starting discovery that a great deal of the genuine teachings of Islam, was better translated in the practical life of the Hindus than that of the Indian Muslim. This may sound very paradoxical, but I will make my point clear by tracing the process of reasoning that brought me to this conclusion.

"To begin with, my conversion to Islam was mainly ue to three chief principles of Prophet Muhammad's teachings:

"1. *Tolerance.* True tolerance means love for and understanding of tendencies with are in advance or even fall short of our own ideals. Thus religious tolerance in reality means to allow even those forms of cultural cravings to develop which do not work for religion alone. Taking this fact into consideration, we may easily understand that a Europen Muslim like myself who was longing for real tolerance, almost forgotten in the West, was naturally more attracted by the attitude of the Hindus towards things of general artistic nature, than by the one at present common among the generality of Muslims of India who, for example, do not like the idea of listening to Indian music, not to speak of appreciating the female dance and the beauties of the original Hindu dress. This certainly is not real tolerance.

"2. *Harmonization of reality and idealism* or in other words a harmonization of the physical needs and spiritual ideals. The much-discussed simplicity of Islam does not mean lack of religious idealism and mystical Sufism. No, it simply means that there is a harmonious conjunction of certain lofty ideals and the practical everyday life of every individual member of a worldwide culture, and this is the real character of a true Islamic nation. Examined in this light, amongst the intellectual Hindus we find a more Islamic attitude of mind than the average Muslim can show. To find a proof of this assertion, we have just to compare the simplicity, usefulness and economy of Hindu dress, Hindu furniture and dishes and the reasonable attitude of mind in general towards money, with the standard of living in vogue in the times of our Holy Prophet (Peace upon him). So here too we find that the average Hindu is following the Prophet's example in a better way than his Muslim brother.

"3. *A feeling of fraternal unity amongst human beings* and lack of narrow-minded exclusivism or conservatism. The very social and democratic principles of Islam are more realized in the practical life of the Hindus with regard to their womenfolk than amongst the middle class or high class Muslims. As for the caste-system of Hinduism, it is quite true that compared to this, society has no tyranny of that nature. But here again I noticed Muslim modern Hindu youths, taken up by the idea of national revival, doing more of reformation work in their own community than the Muslims, urgently in need of thorough-going reformation of their present social system. There is at least a movement in favour of *Harijans* amongst the Hindus, whereas the Muslims do practically nothing for the social upliftment of India's poor and down-trodden millions.

"So far I may have given the wrong impression that I am only out to curse my Muslim co-religionists and that for the future I believe only in the Hindu-evolution. But no, my impression is that the whole sub-continent of Hindustan in general and the Muslim part of the population in particular is at the threshold of a period of revival in the matter of its cultural power and activity.

"There is a striking similarity between the condition of Europe as influenced by Rome and Greece and that of the Muslim Moghuls as influenced by Hinduism. An artistic and scientific Renaissance of ancient Hinduism within the cultural boundaries of modern Islam would produce the very same advantage to further cultural evolution of Islamic nations of Central Asia and India. There is no danger of relapsing into idol-worship or similar primitive superstitions of Hinduism because Islamic nations have acquired a sufficient measure of control over their power of concentration during the past centuries. In fact the attitude of mind of the modern Muslims in India towards the symbolism and the mystic philosophy of Hinduism is very similar to that of educated and advanced Christian priests who pioneered the revival of ancient Greek culture in Europe.

"First of all the living existence of the ancient culture of Hinduism will change in some way or other the former condition of Indian Muslim culture, as was the case with the European Christian culture, at the time of the Renaissance. This regeneration will, however, be more vivid and fitter to re-invigorate the actual everyday life of man. As an example of how this will happen, I may irefer to the existing fashion of dressing and other formalities observed in Hinduism, and, to my mind, these will be more capable of releasing the suppressed culture impulses of Muslims, than the ancient Greco-Roman culture proved to be, in the case of the suppressed life impulses of the European Christians. As stated before, it should be considered as an essential part of the cultural evolution that neurotic complexes, created by premature ascetic repression of natural impulses, should be released and liberated with the help of an older and freer culture. It is of great importance that Hinduism in its genuine conception shows far more similarity to the original form of Islam than the ancient Greco-Roman culture did to the original form of Christianity. Principles like the unity of Godhead, the spiritual communication between the Divinity and humanity with the Prophets as the medium and last but not the least the conception of saving suffering humanity with the help of sublime spiritual ideas, which are characteristic of Christianity as well as of Islam, can be easily discovered in Hinduism and perhaps not in the ancient Greco-Roman culture. Not theoretically alone but practically as well there are more similarities subsisting between the actual Hindu type of life and the original Islamic expression of life than between the ancient Greco-Roman culture and the original life expression of Christianity.

"The cultural life of a people and the civilization peculiar to it generally express themselves in certain outward signs. The form of dress, for instance, invariably accord with the gait, the fashion and the whole life rhythm of a nation. Once we have realized this, there will be no difficulty in our understanding what we had been discussing above, *viz.*, that there are fundamental resemblances subsisting between the actual life expressions of Hinduism and the original Arabic culture. It may be considered as an irony of fate, that the Indian Muslims look down upon the Hindus as indecent simply because their men wear the *dhoti* and their women's dress consists of *choli* and *saree*. It will not do for us to overlook the fact, however, that Arab men and women used to dress in the very same way at the time of the Prophet. It was only due to the influence of some puritanic extremists and to the neighbourhood of Byzantium that the veil-system for Muslim ladies and the overloaded clothing for men became fashionable.

"I think it is now clear that clothing and everyday life exert a great influence upon the whole culture of a nation. And it appears that a Renaissance of Islam with the help of a revival of Hindu culture within a new Islamic life would mean a more living and tangible rejuvenation of cultural forces, than it had been the case with the northern Christians at the time of European Renaissance. Hindu religious principles, of course, are not likely to get mixed up or changed in any way with the principles of Islam. Religious doctrines have their tradition and history. True conception of Islam as well as of the original form of Hinduism, will be able to guide their followers along different lines to the same Divine goal which every religion is aiming at.

"Although we may find in them many points of similarity yet it will be going too far to make an artificial and intellectual mixture of these two different religious ways to find God. But the actual cultural forms of both the communities can, in fact, make a very close combination without changing any of the true characteristics of any party.

"This kind of natural relationship did not certainly unite original Christendom with the ancient Greco-Roman culture. However the Renaissance was able to revive both the cultures and to produce a very healthy and vivid life impulse in combining them. We are all the more justified in expecting a vivid rejuvenation of both the cultures of Hinduism and Islam, if joined in the same way.

"I cannot conclude this discourse without mentioning the fact that a very interesting prospect of ideas is lying before us in view of the cultural influence of a Hindu Renaissance on Indian Islam as well as on other Islamic nations.

"Already a great interest is observed amongst outside Muslims for India, India taken as a whole and not as a partly Muslim country.

"It is of great importance to realize that certain symptoms of this anticipated course of evolution have already been noticed by the Hindus as well as other non-Muslims. There is an increased tendency in the modern movements within Hinduism to be permeated with Islamic principles. We have only to closely observe the attitude of mind of leaders like Sri Ramkrishna or Mahatma Gandhi towards Islam or to mark the close similarity of the Brahmo Samaj principles with those of Islam and we shall understand in which way this mutual permeation may be realized. This does not mean self-abnegation or actual annihilation of religious communities. It simply means a true understanding of one's own religion which will teach him rather to grasp his brother's and sister's way to God and possibly to learn something from them than to fight against them, simply because of some more or less outward distinctions of the great way to the one aim which may join all human craving and longing in one eternal goal—*Insha Allah.*"

News and Views

[A Monthly Record of News and Views relating to Schools, Colleges, Universities, and other Literary, Cultural and Academic Institutions in India and Abroad].

Oriental Students' Confederation

Miss Suzanne Liano, a niece of the Chinese Ambassador in Rome, has been unanimously elected President of the Oriental Students' Confederation at its International Congress in Rome. The following were among those elected to the Committee:—

Mr. Sundaram (India), Vice-President ; Mr. Ding (China), Hon. Secretary ; and Dr. Ratnasuriya (Ceylon).

Among those elected to the Permanent Bureau were Mr. A. N. Sarkar (India), Secretary and Hon. Treasurer ; Mr. D. N. Duvash (India), Assistant Honorary Secretary; and Mr. Lin (China).

It was decided in future to divide the work of the Confederation into three sections ; the Council of the Delegates, the Executive Committee and the Permanent Bureau. Local committees of the Confederation are also to be organised in all the most important University centres in Europe and the East. These decisions were embodied in the new Statute of the Confederation which the Rome Congress had been called to draw up. Before breaking up, the Congress, at which thirty European Associations were represented, was addressed by Signor Mussolini who declared that only the setting-up of cordial co-operation between the East and the West would assure the peace of the world and the progress of civilisation. "You can be certain," he added, "that in this work you will always find in me a sincere friend."

University of Dacca

The last annual meeting of the Dacca University Court unanimously adopted a resolution, recommending the Executive Council to approach the Government for the necessary funds so as to enable the University to open a Faculty of Medicine with effect from the next session. It is recalled that the executors of the will of the late Mr. Jagamohan Pal have agreed to place at the disposal of the University a sum of four lakhs of rupees for the establishment of a Medical College at Dacca after the name of late Mr. Pal.

University of Bombay

The Bombay University Senate at their meeting on 10th February last, discussed a proposal to institute a diploma in military studies with the object of training Indians in military science so as to make them eligible for commissions in the Indian Army. Dr. B. G. Vad, moving the proposal, drew the attention of the House to the report of the Shea Committee according to which 500 Indians should have been in the commissioned ranks of the Indian Army. Foreign universities, he said, were training students in this branch, but Indian universities were doing nothing. He referred to the Punjab University's course of military history. He could not understand why the Bombay University should not have a diploma, specially when the services of many Army officers who were on the compulsory retirement list, were so easily available. An amendment was moved referring the matter to the Syndicate for report as it was thought that without proper investigation the scheme might not be successful, and as it was feared that the authorities might withhold co-operation. The amendment was carried.

The Syndicate's report for 1933-34 was adversely criticised by some members when it came up before the Senate for adoption. It was pointed out that the University, in spite of large funds, spent little in proportion to other Indian universities on research, that, therefore, the work done by this department was poor, and that the large funds lying idle in banks should be utilised for hostels and gymnasiums, swimming baths and other forms of recreation.

Education in Assam

Assam witnessed considerable improvement in her educational activities during the year 1933-34.

Mr. G. A. Small, Director of Public Instruction, Assam, states in his report for 1933-34 that during the year physical training was taken up with enthusiasm by all classes of schools and that a large number of the younger teachers were qualifying in physical instruction. Enrolment in the two Government colleges at Gauhati and Sylhet increased from 1,295 to 1,388 and that of the Law College rose from 63 to 72. There is an increasing demand for education from all quarters. All that is needed is funds.

Extra-curricular activities, such as, gardening, manual work, physical education, scout-games, health-training are making steady progress in Assam and they are now a recognized and happy feature of the primary schools.

During the year the number of girls in institutions of all kinds rose from 65,278 to 69,282, which means an increase of 6·1 per cent. as against an increase of 5 per cent. in 1932-33. With a view to improving the teaching in the girls' schools, the Director suggests that provision should be made for the deputation of at least six teachers annually to one of the colleges in Bengal for training for the B. T. Degree.

Incidentally the year 1934 completes one hundred years of the existence of an Education Department in Assam. It was in 1834 that Col. Jenkins, the Agent to the Governor General in the North-East Frontier, submitted a recommendation to the Government that schools might be established in each station where there was a European officer, *viz.*, at Goalpara, Gauhati, Darrang, Nowgong and Bishnath.

Advisory Board on Education

Among the proposals approved by the Standing Finance Committee of the Assembly at its first meeting held on 1st February last was one for the revival of the Advisory Board on Education, costing Rs. 30,000 annually. The Committee examined various proposals critically and some of the members made it clear that such expenditure as they might sanction in anticipation of the budget situation should not be used later as an argument for taxation on the ground that the Committee had endorsed the expenditure, and that the members' right should be unfettered at any later stage to disapprove such an expenditure if it involve additional taxation.

All-India Exhibition of Indian Architecture.

The first All-India Exhibition of Indian Architectural Arts and Crafts was opened by Mr. Syamaparsad Mookerjee, Vice-Chancellor, Calcutta University, at the Senate Hall on 8th February last.

Declaring the exhibition open Mr. Mookerjee said, so far as the revival of Indian art was concerned, it was due to the tireless efforts of a generation of scholars, Indian and European, and in this connection he mentioned the names of Mr. Abanindranath Tagore, Mr. A. Kumaraswamy and the late Mr. Havell. It was true that much had been achieved in the domain of Indian art, but this exhibition had been opened with a view to focussing public attention on the claims of Indian architecture. The object of the organisers was not to rouse their national pride in things that belonged to them but to make them work for the re-establishment of Indian architecture in its former glory and usefulness.

About 1,000 specimens, collected from different parts of India were on view. The exhibits were arranged in several broad sections and included pre-historic and early India, Greater India, Gupta and post-Gupta India, Mediaeval India, Moghul India, Modern India and Bengal.

Hindu University, Benares

Amid impressive scenes the seventeenth Convocation of Benares Hindu University was held on 8th February last in the amphitheatre in the presence of a huge gathering.

Pandit Madanmohan Malaviya, Vice-Chancellor, conferred the Honorary Degree of Doctor of Letters on Dr. Rabindranath Tagore. In doing so he referred to Dr. Tagore's unique services as a poet, philosopher and educationist and remarked, " The Motherland is proud of you."

In delivering his Convocation Address Dr. Tagore emphasized the fact that most problems to-day had become international and yet the international mind has not yet been formed, the modern teacher's conscience not having taken its responsibility in helping to invoke it.

Speaking of the ultimate purpose of education Dr. Tagore said:—

> As a people we must be fully conscious of what we are. It is a truism to say that the consciousness of the unity of a people implies the knowledge of its parts as well as of its whole. But, most of us not only have such knowledge of India, they do not even have an eager desire to cultivate it.
>
> By asserting our national unity with vehemence in our political propaganda, we assure ourselves that we possess it, and thus continue to live in a make-believe world of political day-dreams.
>
> The fact is, we have a feeble human interest in our own country. We love to talk about politics and economics; we are ready to soar into the thin air of academic abstractions, or roam in the dusk of pedantic wilderness; but we never care to cross our social boundaries and come to the door of our neighbouring communities, personally to inquire how they think and feel and express themselves, and how they fashion their lives.
>
> The love of man has its own hunger for knowing. Even if we lack this concerning our fellow-beings in India, except in our political protestations, at least love of knowledge for its own sake could have brought us close to each other. But there also we have failed and suffered. For weakness of knowledge is the foundation of weakness of power. Until India becomes fully distinct in our mind, we can never gain her in truth; and where truth is imperfect love can never have its full sway. The best function of our Education Centres is to help us to *know* ourselves; and then along with it her other mission will be fulfilled which is to inspire us to *give* ourselves.

The activity represented in human education is a worldwide one, it is a great movement of universal co-operation interlinked by different ages and countries. And India, though defeated in her political destiny, has her responsibility to hold up the cause of truth, even to cry in the wilderness, and offer her lessons to the world in the best gifts which she could produce.

The messengers of truth have ever joined their hands across centuries, across the seas, across historical barriers, and they help to form the great continent of human brotherhood. Education in all its different forms and channels has its ultimate purpose in the evolving of a luminous sphere of human mind from the nebula that has been rushing round ages to find in itself an eternal centre of unity. We individuals, however small may be our power and whatever corner of the world we may belong to, have the claim upon us to add to the light of the consciousness that comprehends all humanity. And for this cause I ask your co-operation, not merely because co-operation itself is the best aspect of the truth we represent, it is an end and not merely the means.

Asiatic Society of Bengal

The headquarters of the Asiatic Society of Bengal in Park Street, Calcutta, continue to attract distinguished visitors from different parts of the world. Among last year's visitors were scholars from Sikkim, England, France, Australia, Switzerland, Germany, Holland, Hungary and the United States of America. This fact was mentioned in the report of the Society's working in 1934 which was read at the last annual meeting. The President, Dr. L. L. Fermor, in his address gave an interesting survey of the progress and development of scientific research in India during the Eighteenth and Nineteenth centuries.

The following were elected office-bearers for 1935 :—Dr. L. L. Fermor, President. Vice-Presidents : Sir David Ezra Rai Sir Upendra Nath Brahmachari, Bahadur, Lt.-Col. R. Knowles, and the Hon'ble Sir B. L. Mitter. General Secretary : Mr. Johan Van Manen. Treasurer : Dr. S. L. Hora. Philological Secretary : Dr S. K. Chatterji. Joint Philological Secretary : Shamsu'l ' Ulama Maulavi M. Hidayet Hosain, Khan Bahadur. Natural History Secretaries—Biology : Dr. Baini Prasad. Physical Science : Dr. J. N. Mukherjee. Anthropological Secretary : Rai Bahadur Ramaprasad Chanda. Medical Secretary : Lt.-Col. R. N. Chopra. Library Secretary : Dr. A. M. Heron. Other Members of Council : Mr. L. R. Fawcus, Mr. Percy Brown, the Hon. Mr. Justice J. Lort-Williams, Mr. C. C. Calde, Mr. N. G. Majumdar.

The following medals and prizes were announced :—

Sir William Jones Memorial Medal for 1934 awarded to Sir Upendra Nath Brahmachari; Brühl Memorial Medal (1934) for researches in Asiatic Botany awarded to Mr. J. H. Burkhill, late Director of Gardens, Straits Settlements ; Elliot Prize (1933) for research in Chemistry awarded to Mr. Nirmal Kumar Sen of Dacca University; Elliot Prize (1934) for research in Physics awarded to Dr. D. P. Roy Chowdhury of the University College of Science, Calcutta; Indian Science Congress (Calcutta) Prize awarded to Dr. Meghnath Saha.

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Ourselves

[*I. Sir Manmathanath Mukherjee —II. Fresco-painting in the New Library Hall —III. Guruprasad Singh Professor of Physics.—IV. New Matriculation Regulations: Vernacular Medium of Examination.—V Dr. H. C. Mookerjee's Third Endowment —VI. A New D Sc.—VII. A New Ph D.—VIII. Madame Halide Edib Adnan's Lectures.—IX. National Institute of Sciences of India.—X. Onauthnauth Deb Research Prize for 1935.—XI. Mokshadasundari Gold Medal for 1934.—XII. Final Examination in Law, January, 1935—XIII.—Deans of Faculties, 1935-36.—XIV. Next M.B. Examinations.—XV. Notifications.*]

I. SIR MANMATHANATH MUKHERJEE.

The Knighthood conferred on Mr. Justice Manmathanath Mukherjee, though a belated recognition of his merit, has given satisfaction to all. When he was appointed to act as Chief Justice of Bengal, we had occasion to rejoice specially because we have known him more intimately as a distinguished Fellow of the University. The bestowal of the new distinction, which speaks volumes of Sir Manmatha's qualities as a judge and jurist, has made us happier still.

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II. FRESCO-PAINTING IN THE NEW LIBRARY HALL.

Those who are interested in the expansion and better accommodation of the University Library will be glad to note that arrangements are being made for fresco-painting on the walls of the Reading Room in the new Library Hall on the top floor of the Asutosh Building. The work, we understand, has been entrusted to Mr. D. K. Deb Burman, an artist of great skill and experience. Mr. Deb Burman, it may be noted, received his training at the Kalabhawan, Viswabharati, Santiniketan, and visited Java, Bali and Malay with Dr. Rabindranath Tagore. He was one of the four Indian artists chosen by the Government of India to decorate the India House in London, where his works were highly appreciated. The co-operation of the renowned Mr. Nandalal Bose has also been sought by the University in this connection. We are further informed that the Vice-Chancellor is personally engaged in the arrangement of details and that a sum of Rs. 5,000 has been sanctioned by the Syndicate for the execution of the work.

The frescoes, it is understood, will illustrate the development of Indian culture and civilisation with special reference to contributions from Bengal. It will, no doubt, be a great inspiration to readers and researchers alike to be associated, while at work in the new hall, with memories of mighty minds and of impressive incidents that have left their mark on the pages of history. Those who will have occasion to use the University Library will be thankful to the Vice-Chancellor for another happy turn of imagination following close upon the one that ushered the University Foundation Day celebrations into existence.

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III. GURUPRASAD SINGH PROFESSOR OF PHYSICS.

We have great pleasure in announcing that the Senate at its meeting held on the 23rd February last appointed Dr. Bidubhusan Roy, D.SC., Guruprasad Singh Professor of Physics for a period of five years. Dr. Roy has hitherto been a University lecturer in the Department of Physics. Besides being a Premchand Roychand Student and a Mouat Medallist, he has distinguished himself by winning the Mahendralal Sarkar Medal of the Indian Association in 1926, and the Elliot Prize of the Asiatic Society, Bengal, in 1927. He has to his credit a large number of scientific papers on Physics, and his work has been referred to in *Handbuch der Physik* (Grebe), Vol. 21, *Handbuch der Experimental Physik* (Lindh), Vol. 24, *Spectroskopie der Rontgenstrahlen* (Siegbahn), *Physics of the Air* (Humphreys), Vol. 2, and in many other books on the subject. Dr. Roy was our Ghose Travelling Fellow for 1933-34 and before that he had also been elected to the Palit Foreign Scholarship.

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IV. NEW MATRICULATION REGULATIONS: VERNACULAR MEDIUM OF EXAMINATION.

The Senate at its meeting held on the 23rd February last finally approved the new Regulations for the Matriculation Examination, giving a definite shape to the late Sir Asutosh Mookerjee's grand idea of nationalisation of education. In future, when the new Regulations will come into force, the Matriculation Examination in all subjects other than English will be conducted through the medium of one or other of the Major Vernaculars, namely, Bengali, Urdu, Assamese and Hindi. The girl students will have a different curriculum. English will be taught by specially qualified persons.

It will be recalled that fourteen years ago during Sir Asutosh's last term in the Vice-Chancellorship, a conference of head masters and members of managing committees of schools within the jurisdiction of this University was held, when proposals were mooted seeking to introduce revolutionary changes in the educational system of the Province. Meetings and conferences continued to be held since then to solve this great problem till matters came to a head at the conference of August last, when the representatives of the University and of the Government were at last able to arrive at an agreement. Government definitely expressed their opinion that the Regulations as modified would be accepted by them provided the Senate also agreed to such modifications. The modifications as agreed to in the said conference were placed before the Senate on behalf of the Syndicate by Mr. Pramathanath Banerjee and the new Regulations were finally approved.

Dealing with the nature of the new Regulations Mr. Banerjee pointed out that the most outstanding feature was that instruction and examination in future would be conducted through the medium of vernacular. This is a large departure from the policy hitherto followed by the University for the last 77 years. Secondly, for the first time in the history of the University we are going to have a different curriculum for the girl students. Since we are making vernacular the compulsory medium ofi nstruction and examination, it is essential to see, as Mr. Banerjee pointed out, that the study of English language and English literature which for many years is bound to maintain the position of *lingua franca* of India is not impaired. Therefore, it has been thought desirable on the one hand to raise the standard of the English language for the Matriculation examination and on the other hand to make proposals for the purpose of giving better training and better facilities for the teachers in English. The proposed riculuucrm would not be a heavy one, for henceforward students, would receive their instruction through the medium of their mothertongue, as they would be relieved of unnecessary cramming and waste of time which an artificial medium of instruction has hitherto imposed upon them. The new regulations would be put into operation as soon as they were sanctioned by Government. That, at any rate, would not be later than 1939.

The Regulations provide that the Matriculation Examination in all subjects other than English shall be conducted through the medium of one or other of the major vernaculars, *viz.*, Bengali, Urdu, Assamese and Hindi. The Syndicate is, however, empowered in special cases or class of cases to make exceptions to this rule or postpone its operations either in whole or in part for a prescribed time. The candidate whose vernacular is a language other than a major vernacular, shall have the option of writing their answers in all papers other than the vernacular paper, if any, either in English or in one of the major vernaculars. The Regulations further provide that whenever the Managing Committee or any other authority of a recognised school outside Bengal or in the District of Darjeeling or in the Chittagong Hill Tracts applies to the effect that the pupils of such a school should be exempted from the necessity of writing their answers in any of the major vernaculars recognised for the purpose by the University, the Syndicate shall exempt them for a specified period or periods from the operation of the general rules and permit them to give their answers in all subjects other than the vernacular, if any, in English instead.

Candidates for the Matriculation Examination shall be examined in the following subjects:—

(1) A Major Vernacular Language, *viz.*, Bengali, Urdu, Assamese or Hindi—Two papers.

(2) English—Two papers and a half.

(3) Geography—Half paper.

(4) History of India and History of England—One paper.

(5) Mathematics—One paper.

(6) A Classical Language (*viz.*, Sanskrit, Pali, Arabic, Persian, Greek, Latin, Classical Armenian, Hebrew, Syriac or Classical Tibetan) or An Indian Vernacular recognised by the Syndicate, from time to time, other than the vernacular of the candidate already taken up as a compulsory subject, or a Modern European Language other than English (*viz.*, French, German, Italian or Portuguese).

(7) Elementary Scientific Knowledge—One paper.

Provided that Elementary Scientific Knowledge shall not be regarded as a compulsory subject for three years from the year in which the first Matriculation Examination will be held under the new Regulations. During the period of transition Elementary Scientific Knowledge shall be included in the list of optional subjects.

The girl candidates shall be examined in the following subjects:—

1. A Major Vernacular Language ; 2. English ; 3. Geography ; 4. History of India and History of England (as in the case of boys); 5. Mathematics or Arithmetic and Domestic Science including Domestic Hygiene—One paper ; 6. At least one but not more than two until Elementary Scientific Knowledge is made compulsory for boys and thereafter at least two but not more than three of the following: (*a*) One of the Classical languages prescribed for boys, (*b*) Elementary Scientific Knowledge, (*c*) Elements of Physics and Chemistry, (*d*) Elementary Mechanics, (*e*) Elementary Hygiene (only for those who take up Mathematics as a compulsory subject), (*f*) Elements of Biology, (*g*) Additional Mathematics, (*h*) Business Method and Correspondence, (*i*) Commercial Geography, (*j*) Elements of Public Administration in India, (*k*) Sewing and Needle-work, (*l*) Music, and (*m*) Drawing, Painting including an appreciation of Fine Arts—One paper each.

No girl candidate shall be allowed to take up Mathematics or Physics or Chemistry as a subject for the Intermediate Examination unless she has already passed the Matriculation Examination with Mathematics as one of her subjects.

In order to pass the Matriculation Examination a candidate must obtain 36 per cent. of the total marks in the aggregate of all the compulsory papers. Candidates who obtain 60 per cent. of the marks in the aggregate shall be placed in the First Division, and those who obtain 50 per cent. in the Second Division.

The Regulations make definite provisions for the class of teachers who will be qualified to teach English. It is provided that Head Masters of all recognised schools who will have taught English up to 31st March, 1935, will be recognised as teachers of English. Assistant Head Masters and Assistant Teachers who will have taught English in a recognised school or schools for at least five years prior to 31st March, 1935, will also be recognised as teachers in English. Three years after the Regulations have come into force no teacher of a recognised school shall be allowed to teach English in any of the classes unless he is qualified to do so under Section 9 (B) of the Regulations which runs as follows:—

Within five years from the date on which these Regulations come into force, every school with eight classes shall have at least two teachers on its staff who have obtained the M.A. degree in English or Philosophy or History or Political Economy and Political Philosophy or the B.A. degree with Honours in these subjects or the B.T. degree or the L.T. Diploma or the Diploma in Spoken English or English Teachership Certificate (mentioned in the Regulations), or have obtained recognition as teacher in English (as stated above). When in a school more sections than one are opened in the four top classes, the number of such qualified teachers shall be increased in a reasonable proportion.

The new Regulations now await formal sanction of Government.

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V. DR. H. C. MOOKERJEE'S THIRD ENDOWMENT.

The Senate at its meeting held on the 23rd February last accepted with acclamation a munificent offer from Dr. Harendra Coomar Mookerjee, Inspector of Colleges, of three per cent. Government securities of the face value of Rs. 50,000 for the purpose of creating an endowment to be named after his father the late Mr. Lalchand Mookerjee for the industrial training of Protestant Bengalee Christians. The present endowment comes in the train of two other equally liberal bequests previously made by Dr. Mookerjee. Posterity will remember with gratitude the lofty ideal which has inspired him to donate his life's savings for the advancement of his co-religionists in Bengal.

We reproduce below the letter which Dr. Mookerjee has addressed to the Vice-Chancellor, Mr. Syamaprasad Mookerjee, in connection with his proposal for the noble gift. It will amply repay perusal, as it brings out very clearly the high aims and object of the distinguished donor.

To

S. P. MOOKERJEE, ESQ., M.A., B.L., BARRISTER-AT-LAW, M.L.C.,
VICE-CHANCELLOR, *University of Calcutta.*

MY DEAR MR. MOOKERJEE,

With a view to provide facilities for the better fulfilment of my aims and objects in creating the two endowments which the University has already been pleased to accept and which have respectively been named after my father and my mother, I beg leave to submit herewith for the acceptance of the University of Calcutta the scheme for a third endowment also to be named after my father in whose memory my first Endowment was created.

It is perhaps needless to point out that my first and second endowments and this proposed third endowment are all inspired by the same humble desire of helping my community, and through it my country, in those fields of activity where the progressive nations of the world have achieved their economic welfare. Unfortunately India has avoided the arena of the struggle and it will yet take some time for my country to realise that the mediaeval legacy of placid pathetic contentment is but a clog and a handicap in the modern world, that our ancient attitude of serene passionless spiritual detachment, lit up with radiant hopes of the hereafter and unaffected by the stir and ferment of the modern world, must now be supplemented with scientific and industrial activity to prevent the threatened national calamity of economic stagnation.

The danger arises not merely from inaction, but from a fatally wrong placing of things. The working-man of the present age standing on the lowest step of the industrial ladder is the real dynamic force which, transmitted upwards creates and sustains the commercial and manufacturing structure of modern society. Yet how seldom is he allowed to come to his own! I have noticed with regret that, far less fortunate and far more hard-working as he is than most of us, he does not receive proper consideration in many cases from his immediate superiors. After all, many of the latter have little scientific training and, on the top of this, the road to preferment and official recognition for them lies only too often through the sweated labour of their subordinates. Our first endeavour therefore ought to be to make these overseers and supervisors what they ought to be both from the standpoint of their personal fitness as well as from the standpoint of their relation to the working-men whom they control. The unschooled overseer of to-day knows only what he has done or seen in factories and workshops and, naturally enough, improved methods conducive to economy, efficiency, increase in output and the improvement of its quality are beyond his reach. He is not a thinking or progressive force, but a part of the machinery, and the human element in him functions but feebly in consequence.

I seek therefore in the present endowment by which I propose to transfer to the University of Calcutta Government securities of the face value of Rs. 50,000 and the terms and conditions of which are set forth in Annexure A, to improve the officer in direct charge of labour, to encourage the growth of a different and, as I hope, a higher type of men who may be the immediate captains of industry. My ideal is to have the vigorous intellect of the University man combined with the health and strength of the normal labourer in them. Their academic qualifications supplemented by thorough practical experience will enable them to stand midway between the expert and the working-man, to interpret the one to the other and, at the same time, to bring into play those qualities of foresight, forbearance and sympathy which find little place in modern industrial organisations. Men of this type will be neither too high, if need be, to render personal labour nor too low to take the leader's part in matters of general direction and management.

I can well appreciate that the question of capital will come up as soon as their training has been completed and, capital in India up to the present has been rather shy. Still I hold that finance follows the man of skill as surely as trade follows the flag and that "the vineyards of God will not turn into wilderness as the true labourer appears before the gates." Mills and workshops will absorb a good many of them and for the rest it would be a splendid service to our people if they would endeavour in all earnestness to revive the dying cottage industries of India.

I may here be permitted to appeal to future scholarship holders who may benefit by this or my other endowments, to maintain unimpared the plain and homely Indian style of living. To my young friends destined to inherit the earth in the coming years which I shall not live to see, my advice is—" Live even as your sires lived in homely simplicity. It will make you happy with the modest income that your work will fetch you, and it will enable you, with your unostentatious mode of living, to spare a part of your earnings to set up in the world a poorer brother with a sympathetic heart and kindly feelings."

Lastly, I should much regret if these inadequate offerings of mine are interpreted as in any way sectarian or communal. I have, it is true, restricted the benefit of my three endowments to Bengalee Protestant Christians. As a Bengalee Protestant myself, I feel that my brothers in faith require some special encouragement to fall in line with the rest of my countrymen, and I am convinced that if they get it, the progress of my country as a whole will be more effectively secured. I love them not only because they are Protestant Christians, but also because they are men of Bengal. It is only to facilitate the general and harmonious progress of my motherland that these endowments have been set spart for the members of my own community.

Believe me,
Yours sincerely,

H. C. Mookerjee.

2, Dehi Serampore Road, Entally,
Calcutta,
Dated, the 9th February, 1935.

ANNEXURE.

(1) That notwithstanding that the University of Calcutta shall, after formal acceptance of my present proposal, become the custodian of the three per cent. Government securities of the face value of Rs. 50,000 and hold the same in deposit for creation of scholarships hereafter out of the interest thereof as laid down below, the said interest shall belong absolutely to me during my life-time, provided however that it shall be incumbent on the Registrar for the time being of the Calcutta University to collect the said interest and to make over the same to me if and when I so require or to invest the same in approved Government securities from time to time subject always to my directions in this behalf. The securities so purchased together with the interest not demanded or withdrawn by me, shall on my death be added to and form part of the above endowment which shall be called the *Lal Chand Mookerjee Second Endowment.*

(2) That after my death a personal allowance of Rs. 50 per month out of the interest accruing to the said Endowment shall be paid during her life-time, to each of my two nieces named Sm. Ratnamala and to Sm. Muktamala both daughters of my brother the late Akshoy Coomar Mookerjee, provided however that in the event of the death of any one or both of them, the amount or amounts thus set free together with the balance of the income of the Endowment shall be formed into scholarships to be styled "Lal Chand Mookerjee Indian Scholarships for Protestant Bengalee Christians" to be awarded to desirable candidates according to the discretion of the Committees of Management hereinafter mentioned. The amount of each scholarship should not ordinarily exceed Rs. 50 per month.

(3) That if any one or both of my said nieces predecease me, the income of the said securities which was to have been paid to her or to them as personal allowance under Clause (2), together with the balances of the income of the Endowment shall, on my death, be formed into scholarships of not more than Rs. 50 each ordinarily, to be

styled "Lal Chand Mookerjee Indian Scholarships for Protestant Bengalee Christians" to be awarded as in Clause (2) to desirable candidates according to the discretion of the Committee of Management.

(4) That the said scholarships shall be tenable for not more than three years within the territorial limits of India, it being clearly understood that the minimum amount of each scholarship, which may vary in different cases, as well as the period thereof shall be determined by the Committee of Management mentioned below after due consideration of the subject or subjects in which training is to be received by the selected scholarship-holder and the ordinary expenses of decent living in the place or places where the training is to be received.

(5) That the said subject or subjects shall be selected from amongst the following, provided however that the Committee of Management shall have the power in conformity with the aims and objects of this Endowment, to suggest and add thereto other subjects from time to time :—

Spinning, weaving, dye-making, mechanical, railway and electrical engineering, aviation and applied aeronautics, film-making, manufacture of photographic plates and materials, mining and colliery work, soap-making, pottery, enamel, glassware, manufacture of leather and leather goods, celluloid work, fruit-preserving, biscuit-making, sugar-refining, manufacture of drugs and medicines from indigenous products, manufacture of cheap building materials, motor-car parts, carpet-making, hosiery, scientific agriculture, scientific horticulture or floriculture, cultivation of medicinal plants, dairy and poultry farming, paper manufacture, manufacture of stationery goods, preparation of patent foods, condiments and non-secret pharmaceuticals and other subjects.

(6 That for purposes of general management and control of the Endowment and more especially for selecting suitable candidates, for sanctioning the subjects in which training is to be received by them and approving the firms, institutions, factories, mills, etc., where such training is to be received, for fixing the amount and the period for which a scholarship is to be tenable and for finally disposing of all matters connected with this Endowment, a Committee of Management shall be formed the *personnel* of which shall be selected by the Syndicate of the Calcutta University, provided however that a majority of its members shall be Indians, and the Vice-Chancellor shall be its Chairman *ex-officio*, and it shall contain at least two Protestant Christian members nominated by the Syndicate from amongst the Principals and Teachers of Colleges affiliated to the University of Calcutta, and provided also that my pupils, Messers. Ramaprasad Mookerjee, M.A., B L., and Syamaprasad Mookerjee, M.A., B.L., Barrister-at-Law, sons of the late Sir Asutosh Mookerjee, and Mr. Susilkumar Lahiri, M.A., B.L., Advocate, High Court, Calcutta, son of the late Sasibhusan Lahiri, shall be life-members of the said Committee. The proceedings of the Committee of Management shall be subject to confirmation by the Syndicate. The said Committee of Management constituted as above shall administer this as well as all the other Endowments already created or to be created by the present donor in favour of the Protestant Bengalee Christians.

(7) That every candidate for the "Lal Chand Mookerjee Indian Scholarships for Protestant Bengalee Christians" shall be required strictly to conform to the following conditions :—

(*a*) That he shall be a Protestant Christian and a native of Bengal and born of Bengalee parents, and he shall be called upon to submit conclusive evidence that his father and mother are or were both Bengalees by birth and speak or spoke the Bengali

Language as their mother tongue.; and furthermore that both of them are or were Protestant Christians at the time of their birth.

(*b*) That he shall be of sound health and ordinarily between 18 and 23 years of age.

(*c*) That every candidate for the Lalchand Mookerjee Indian Scholarship shall be a B.Sc. or a B.E. preferably of the University of Calcutta or shall have passed an examination or test equivalent to the B.Sc. or B.E. Examination of an Indian University. The poverty of an applicant or of his guardian may also be sympathetically considered in sanctioning a scholarship in case where such an applicant is in every respect as highly qualified as the other applicants.

(*d*) That he shall be required to submit once a year or more frequently if so directed by the Committee of Management, a certificate of good conduct and satisfactory progress and regular attendance from the head of the workshop, school or factory where he receives his training and failure to produce this certificate may entail forfeiture of his scholarship.

(*e*) That he shall be bound to receive training in the subject or subjects approved or sanctioned by the Committee provided, however, that before final sanction thereof, the Committee of Management shall take into consideration his suggestion about the subject or subjects, and be satisfied that there are ample facilities in India for specialising in the subject or subjects proposed by it and also that such specialisation is or will in the near future be conducive to the best interests of our country.

(8) That inasmuch as the Committee of Management herein proposed shall administer this and my previous Endowments and other Endowments that might be subsequently created by me for Bengalee Protestant Christians and nominate scholarship-holders under the terms and conditions therein respectively set forth, or to be set forth, the Committee shall be entitled while making such nominations to give preference to candidates who, on grounds of qualifications and attainments and after completion of their training under this Endowment, are likely to compete also for the "Lal Chand Mookerjee Foreign Scholarships" and, for other foreign scholarships which might hereafter be created by me, with distinct advantage to themselves and to this country.

(9) That if, at any time the Committee of Management is convinced that no candidate for scholarship possesses the minimum qualifications as laid down above or that the subjects selected by the candidate do not warrant any grant of scholarship in view of the absence in India of proper facilities for training therein, the Committee shall have the right of rejecting all applications and of adding the unexpended amount or amounts or any part thereof ratably or in any other proportion to the *corpus* of this Endowment and to the *corpus* of any one or both of my other two Endowments or to the *corpus* of any subsequent Endowments that I may create for Protestant Bengalee Christians.

(10) That in conformity with the aims and objects of this Endowment as laid down above, the Committee of Management shall have the power of making bye-laws and regulations from time to time regarding the selection of candidates, subjects of training, of places where the same is to be received, and the amounts and the number of scholarships.

(11) That I shall be entitled to make such further additions to the *corpus* of this Endowment as I may be able to make from time to time.

(12) That the Committee of Management shall keep itself in touch with the scholarship-holders notwithstanding completion of their training and expiration of the term of the scholarship and help them in being apprenticed to any factory or industrial concern or to become usefully employed in the lines of work in which they have been trained.

(13) That in case the interest of this Endowment accumulates to such an extent that a larger number of candidates may be trained on the above terms and conditions, the Committee of Management will, if practicable, select additional candidates for training or may continue grant of scholarship in favour of a selected candidate for a further period not exceeding one year.

(14) That the University acting as Trustees shall forthwith deposit the G. P. Notes in safe custody with the Imperial Bank of India, Calcutta, and shall open an account in the name of a fund to be styled "Lalchand Mookerjee Indian Scholarship Fund" and shall also realise the interest of the said G. P. Notes for credit to the account of the aforesaid Fund.

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VI. A New D.Sc.

We congratulate Mr. Umaprasanna Basu, M.SC., on his being admitted to the Degree of Doctor of Science of this University. His main theses entitled (1) *Syntheses with Tautomeric Compounds of the Ketimine Enamine Type*, and (2) *On Keto-Methylene Condensation* were approved by a Board of Examiners consisting of such eminent scientists as Professors C. K. Ingold, D.SC., F.R.S., G. T. Morgan, D.SC., F.R.S., and Richard Willstattar, N.L. Dr. Basu's work has been appraised as showing abundant evidence of a large amount of experimental work, some of which is of great promise and significance.

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VII. A New Ph.D.

We also congratulate Mr. Dhirendranath Sen, M.A., on his being admitted to the Degree of Doctor of Philosophy of this University. Besides being the Editor-in-charge of *Advance*, Dr. Sen has been a part-time Lecturer in Economics in the Post-Graduate Department for some years. The Board of Examiners which adjudicated upon his thesis *The Problem of Minorities*, consisted of Professor Harold Laski, M.A., Professor Arthur Berriedale Keith, D.C.L., LL.D., and M. R. Jayakar, Esq., Barrister-at-Law.

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VIII. Madame Halide Edib Adnan's Lectures *

The learned lectures of Madame Halide Edib Adnan, notice of which had appeared in the February issue of our *Review*, were delivered on 26th and 27th of that month in the spacious quadrangle lying between the Senate House and the Asutosh Building. A record crowd had assembled on both the days and the space was filled to suffocation. Men and women listened with rapt attention to the two remarkable addresses of the Turkish patriot and poetess on the "Creation of the Turkish Republic," and "The Turks through their literature." Mr. Syamaprasad Mookerjee, Vice-Chancellor, presided.

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* The full text of the lectures will, it is hoped, appear in our next issue.—*Ed.*

Introducing the distinguished speaker the Vice-Chancellor, with a voice tuned enough for the microphone, recounted the sacrifice she had made in her country's cause and the achievements she had been credited with in the most difficult task of the uplift of womanhood. He invited her attention to the greatest of Indian problems, which was to bring the two great communities of India together so that they might think not in terms of classes and communities but in terms of their beloved motherland.

Madame Halide began by prefixing her remark with a high appreciation of Sir Asutosh Mookerjee and his labours in the cause of education. She then traced the growth of the Turkish Republic, showing what a conspicuous part the education of women had played in the shaping of her country's destiny. She emphasised the importance of solving the economic problems of the masses, of giving them education and teaching them to love India above everything else, if a nation had to be created. Adverting to the question of Hindu-Moslem Unity, she exhorted young Indians to come together and solve it themselves, for it was, she remarked, "a family affair." She observed that nobody in Turkey believed Islam to be a communal religion and that Islam, understood in its fundamentals, meant co-operation and equality of men. She believed, she said, that if there was a single Muslim in so many hundreds of Hindu brothers, for him India should be a part and parcel of his religion, that therefore, to him it was "India first and not his community first," and that it was his duty to stand shoulder to shoulder with every child of India.

These are precious words uttered by a practical thinker. Would they were not lost upon us at this the right moment.

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IX. NATIONAL INSTITUTE OF SCIENCES OF INDIA.

The Syndicate has sanctioned a grant of Rs. 500 a year towards the general funds of the newly-established National Institute of Sciences of India. The grant, we understand, will be for two years for the present.

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X. ONAUTHNAUTH DEB RESEARCH PRIZE FOR 1935.

The Onauthnauth Deb Research Prize for the year 1935 has been awarded to Mr. Hemendranarayan Bhattacharyya for his thesis on "Adjective Law or the Law of Procedure in Ancient India."

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XI. MOKSHADASUNDARI GOLD MEDAL FOR 1934.

The Mokshadasundari Gold Medal for 1934 has been awarded to Srimati Bela Debi, M.A., B.T., for her essay on "Javan Haridas."

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XII. FINAL EXAMINATION IN LAW, JANUARY, 1935.

The number of candidates registered for the Final Examination in Law held in January last, was 488 of whom 132 were absent. 356 candidates actually sat for the examination of whom 175 actually came out successful. Of them only 10 were placed in Class I, and 165 in Class II. The percentage of pass was 49.

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XIII. DEANS OF FACULTIES, 1935-36.

The following gentlemen have been elected Deans of the respective Faculties noted against their names for the years 1935-36:

Sir Z. R. Zahid Suhrawardy, I.A. KT., M.A., B.L., BAR.-AT-LAW	*Faculty of Arts.*
Sir Nilratan Sircar, KT., M.A., LL.D., D.C.L., M.L.C., F.S. M.F. (Bengal).	*Faculty of Science.*
Hon'ble Mr. Justice Dwarkanath Mitter, M.A., D.L.	*Faculty of Law.*
Sir Kedarnath Das, KT., C.I.E., M.D., F.C.O.G., F.S.M.F. (Bengal).	*Faculty of Medicine.*
Mr. Jatindramohan Ray, B.A., C.E. (Roorkee), M.I.E. (Ind.).	*Faculty of Engineering.*

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XIV. NEXT M.B. EXAMINATIONS.

The 25th April, 1935, has been fixed as the date of commencement of the next M.B. Examinations.

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XV. NOTIFICATIONS.

(1) INDIA INSTITUTE OF THE DEUTSCHE AKADEMIE.

(a) India Institute of the Deutsche Akademie wants to communicate to the Indian public that for the academic year 1935-36 *no scholarships* will be awarded by the Institute. This decision is due to the fact, that most of the present scholarship-holders will only finish their work within the next year, so that their scholarships are most likely to be renewed.

It is yet uncertain when again scholarships will be available ; in no case before September 1936. *Whenever there are any vacancies they will duly be announced in the Indian papers.* Indian students desirous of information regarding studies in Germany may as before write to the India Institute of the Deutsche Akademie, München, 8, Maximilianeum, Germany.

In this connection it may be mentioned that the German academic system is going to be transformed within this year. For this reason the summer session already begins by April 1st and ends by July 1st. On Sptembr 15th (instead of November 1st) the new term will begin.

(b) India Institute of the Deutsche Akademie occasionally receives inquiries from Indian students as to the value of the German Dr. Ing. degree (doctorate taken from a German Technical University). In order to remove all further doubts the Senate of the Berlin Technische Hochschule, on request of India Institute of the Deutsche Akademie, decided to hand out to every Indian student along with his Dr. Ing. certificate a 'testimonial to the following effect.

' This is to testify that the Dr. Ing. of a German Technical University is equal in every respect to the doctorate of a University faculty as well as to the Doctor of Science (D.Sc.) of an English University.

Special attention is drawn to the fact, that the admission to the Dr. Ing. examination even presupposes the successful absolution of the "Diplom-Hauptrüfung." whereas no such condition exists for the doctorate from a University."

Applications should be addressed to DR. FRANZ THIERFELDER, *Hon. Secretary, India Institute of the Deutsche Akademie, München, 8, Maximilianeum, Germany.*

* * *

(2) PUBLIC SERVICE COMMISION (INDIA).

(i) Applications are invited for the post of Second Assistant Entomologist (Class II Service) on the staff of the Imperial Institute of Agricultural Research, Pusa. Pay Rs. 200-215 during probationary period, thereafter Rs. 230-15-350-efficiency bar-20-650. If a provincial service officer drawing pay on the provincial service scale of Rs. 250-750 is appointed, he will come on the old scale of Rs. 250-800 on the stage next above his pay in the provincial scale *plus* Rs. 50. Candidates should possess an M.Sc. degree in Zoology as the main subject, should have specialised in Entomology and should produce evidence of capability to conduct research work in the subject or should have a wide knowledge of Entomology, authorship of original papers of merit dealing with research in the subject and experience of work in an entomological laboratory. Age between 23 and 30 years, if a person is not already in Government service. Probation two years which may be extended to three years. Government servants eligible, if permitted to apply by their Departments. The appointing authority intends to appoint a Muslim, if one is on the list of "candidates most suitable for appointment" submitted by the Public Service Commission. Last date for receipt of applications—11th March, 1935. Prescribed application forms and further particulars may be obtained from the Secretary, Public Service Commission, Delhi. Applicants for forms must mention the name of the post.

(*ii*) Applications are invited for the post of Superintending Engineer, Health Services, Delhi. A candidate must have either passed parts A and B of the Associate Membership Examination of the Institution of Engineers (India); or have passed any examination which exempts him from passing the Associate Membership Examination ; or have obtained such other Diploma or distinction in Engineering as the Governor-General in Council on the advice of the Public Service Commission may decide to accept, and should have had extensive experience in the designs and execution of large water-supply and drainage schemes. Government servants eligible, if permitted to apply by their Departments. Pay Rs. 1,750-100-2,150, Overseas pay £13-6-8 (only in the case of a Government official, if he is already in receipt of it), and motor car allowance Rs. 120 per mensem, all subject to such percentage cuts, if any, as may for the time being be in force. The post is temporary for a period of about three years, but may be extended at the discretion of Government. Last date for receipt of applications—11th March, 1935. Application forms and futher particulars can be obtained from the Secretary, Public Service Commission, Delhi. Applicants for forms must state the name of the post for which they wish to apply.

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(3) ROYAL UNIVERSITY OF PISA.

Galileo Galilei Foundation Research Scholarship for the Academic Year 1935-36.

Applications are invited for a research scholarship open to Italians and Foreigners intending to specialize in experimental sciences and who have taken their degrèes, or corresponding academical certificates, not more than five years previous to May 31st, 1935.

The successful candidate, if Italian, will be sent to the national or foreign Institute best corresponding to the nature of his studies; if foreign, will be expected to attend, for the whole academic year—November 1st, 1935-October 31st, 1936,—a scientific Institute in Italy. The scholarship is of the value of 15,000 lire, which will be paid in advance by quarterly instalments and may be supplemented by a special grant for eventual travelling expenses connected with research work.

The 2nd and 3rd instalments will be paid on exhibition of an attendance certificate issued by the Institute which has been chosen for the candidate's research work ; the 4th and last instalment after the exhibition of a detailed report, signed by the director of the Institute, of the work actually accomplished.

Applications should be made on Government stamped paper of the value of 4 lire, or, if made abroad, on specially stamped paper, and should reach the University not later than May 31st, 1935.

Applications should be accompanied by :

(*a*) a certificate regarding the University courses the candidate has attended, with the marks obtained in his examinations, including those for his degree, and stating the date of his degree;

(*b*) a statement as to the nature of the studies and researches he wishes to undertake;

(*c*) not less than 3, and possibly 5, copies of the candidate's scientific publications, together with certificates from the Directors of the various Institutes where his researches were carried out ;

(*d*) a statement containing exact information on the nature of the courses the candidate has followed and the work he has done (curriculum vitae);

(*e*) any other certificate or document that the candidate may consider it expedient to present.

All the documents under letters (*a*) and (*e*) should be written on Government stamped paper, or, if foreign, should be specially stamped. These last should moreover be authenticated by the Italian Consular authorities of the place where they were issued, and by the Italian Foreign Office.

MANAGER'S NOTE

[The inclusion in this issue of the addresses by H. E. The Chancellor and the Vice-Chancellor at the Annual Convocation of our University held on March 2 last, has led to some delay in bringing out this issue of the *Review*, for which we crave the indulgence of our readers and subscribers.]

UNIVERSITY OF CALCUTTA

Latest Publications

Journal of the Department of Letters, Vol. XXVI. Royal 8vo pp. 440. Rs. 6.

Elementary Banking, by Dr. B. Ramchandra Rau, M.A., Ph.D. Demy 8vo pp. 350. Rs. 4.

Journal of the Department of Letters, Vol. XXV. Royal 8vo. pp. 398. Rs. 6.

List of Graduates and Under-graduates, 1932. Demy 8vo pp. 484.

An Introduction to the Geometry of the Fourfold, by Dr. Surendramohan Ganguli, D.Sc. Demy 8vo pp. 427 + xxi. Rs. 6-8.

BOOKS IN THE PRESS

MARCH, 1935.

1. Towards a Systematic Study of the Vedanta, by Dr. Saroj-kumar Das, M.A., Ph.D. (Lond.).

2. Dynastic History of Northern India, Vol. II, by Dr. Hem-chandra Ray, M.A., Ph.D. (Lond.).

3. Some Published Papers, by Sir U. N. Brahmachari, Kt., M.A., M.D., Ph.D., F.A.S.B.

4. Industry in India, by Prof. P. N. Banerjea, M.A., D.Sc. (Lond.), Barrister-at-Law.

5. A History of Brajabuli Literature, by Mr. Sukumar Sen, M.A.

6. Studies in the History of Bengal Subah,—1740-1770, by Mr. Kalikinkar Dutt, M.A.

7. Aspects of Bengali Society, by Dr. T. C. Dasgupta, M.A., Ph.D.

8. General Catalogue of Bengali Manuscripts, edited by Mr. Manindramohan Bose, M.A.

9. Patua Sangit, edited by G. S. Dutt, Esq., I.C.S.

10. Pramanachandrika—English translation, by Dr. S. K. Maitra, M.A., Ph.D.

11. Dina Chandidas, by Mr. Manindramohan Bose, M.A.

12. Krishi-Bijnan, Vol. II, by the late Rai Rajeswar Dasgupta, Bahadur.

13. Progressism (*Readership Lectures*), by Prof. E. L. Schaub.

14. Prasthan Veda, by Madhusudan Saraswati, edited by Mahamahopadhyay Gurucharan Tarka-Darshana-tirtha.

15. Brihat Banga, by Rai Bahadur Dr. Dineschandra Sen, B.A., D.Litt.

16. Persian Influence on Hindi, by Mr. Ambikaprasad Bajpai.

17. Journal of the Department of Letters, Vol. XXVII.

18. Nayamanjari, edited by Pandit Panchanan Tarkabagis.

19. A Genetic History of the Problem of Philosophy, by the late Mr. Muralidhar Banerjee, M.A.

20. Brahman Roman Catholic Sambad, edited by Prof. Surendranath Sen, M.A., Ph.D., B.Litt. (Oxon.).

21. Girishchandra—His Mind and Art (*in Bengali*), by Mr. Kumudbandhu Sen.

22. University Questions for the year 1930.

23. Khandakhadyaka—Sanskrit Text, edited by Mr. Prabodhchandra Sengupta, M.A.

24. The Spherical Trigonometry, by Mr. Pramathanath Mitra.

25. The Philosophy of the Upanishads, by Mr. S. C. Chakrabarti, M.A., B.L.

26. Calendar I, 1935.

27. Buddhist Philosophy of Universal Flux, by Dr. Satkari Mukerjee, M.A., Ph.D.

28. University Regulations.

29. Studies in Post-Sankara Dialectics by Dr. Asutosh Bhattacharyya, M.A., Ph.D.

30. Some Historical Aspects of the Inscriptions of Bengal, by Dr. Binaychandra Sen, M.A., Ph.D. (Lond.).

CALCUTTA UNIVERSITY PUBLICATIONS

II. HISTORY

1. INDIA (MEDIAEVAL AND MODERN)

Historical Records of Baroda, by Rai Bahadur B. A. Gupte, M.R.A.S., F.Z.S. (with annotations). Royal 8vo pp. 166. Rs. 6.

Compiled from original Maratha documents, which throw a sidelight on the transactions of the Hon'ble East India Company's Officers, offer glimpses of the Baroda administration, describe the Poona politics during the last stages of the Maratha Empire, and record the working of the almost nominal sway of the Raja of Satara. Profusely illustrated.

***England's Work in India,** by N. N. Ghose, Barrister-at-Law, *revised and brought up to date.* Crown 8vo pp. 263. 1929. Re. 1-12.

***Bharate Ingrej Shasan** (*Third Revised Edition*). Crown 8vo pp. 265. 1930. Re. 1-8.

A Bengali version of ' England's Work in India, ' *thoroughly revised and brought up to date* by Rai Bahadur Khagendranath Mitra, M.A.

Bharate Ingrej (Hindi Edition). Crown 8vo pp. 262. Re. 1-6.

Orissa in the Making, by Bijaychandra Mazumdar, with an introductory Foreword by Sir Edward A. Gait, M.A., K.C.S.I., Retd. Lieut.-Governor of Bihar and Orissa. Crown 8vo pp. 247. 1925. Rs. 4-8.

This work, which has no rival in the field, presents a mass of new facts relating to the early history of Orissa, and sets out the hitherto unnoticed course of events which culminated in the emergence of Orissa as a distinct national and linguistic unit. How the author has executed this work successfully after having been engaged for many years in his research work in Orissa, has been noticed by Sir Edward A. Gait in the introductory Foreword spoken of above.

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* Text-Book.

Opinions.

The Literary Times of London, September 16, 1926 :—In Mr. Mazumdar's scholarly treatise on the making of Orissa we are introduced to an exactly opposite tendency, the tendency, namely, of Hinduism to absorb and modify aboriginal tribes and cults without entirely obliterating them. Orissa is not known to the average reader of Indian history, though the great temple of Jagannath at Puri, on the coast, is the scene of those car festivals which gave rise to the familiar but quite inaccurate phrases now current in the English language. The geographical position of Orissa, with a chain of hills almost skirting the sea and much wild country in the hinterland, doubtless protected it from invasion; and the character of its inhabitants, coupled with their poverty, which held out little hopes of adequate plunder, offered no inducement to undergo the necessary hardships. The conquest of Kalinga by Asoka is one of the outstanding facts of early Indian history, but after that time we hear little of this tract which seems to have been left to the Hindus as a play-ground to fight out their quarrels and their ambitions. It was not until 1568, when the Mogul dynasty was firmly established, that Orissa fell under the sway of the Muhammadans, and even then part of it seems to have remained under Hindu princes. And since Hindus did not write history Mr. Mazumdar has been compelled to reconstruct his story from epigraphic and similar records. He has shown commendable patience in this task and has written a useful book."

The Journal of the Royal Asiatic Society, London, page 156, 1926 :— " Mr. Mazumdar's work, to which a foreword is contributed by Sir Edward Gait, is an attempt to trace the history of Orissa from the earliest times with the aid of the materials furnished by epigraphy, literature, religion, ethnology, language and geography. After emphasizing with justice the original distinction between the ancient tribes of Utkalas and Odras in the interior, he endeavours to account for the altered conditions noted by Hiuen Tsang in the 7th century, and then sketches the fortunes of the chief dynasties which have borne rule in the country. The Sulikas who were defeated by the Maukhari Isanavarman about the middle of the 6th century he locates on the coast not far from Midnapur and he then surveys the facts known about the Bhanja dynasty and its offshoots. Then comes a study of the important family of Kosala Guptas whom he regards as the real makers of Orissa and connects with the dynasty descended from Udayana which ruled at Sripura over Daksina Kosala; and after then come the Gangas of Mukhalingam (1076-1434) and the solar dynasty of Kapilendra, Purusottama and Prataparudra (1435-1540) with a final chapter on the later history of the Sambalpur tract. The work is marked by wide erudition and contains much that is instructive.......We cannot withhold a tribute of admiration for the extraordinary intellectual energy with which he combats his physical disability."

L. E. B. Cobden-Ramsay, Esq., C.I.E., retired Political Agent, Orissa Feudatories :—" I must apologise for my long delay in acknowledging receipt of your book " Orissa in the Making," but I have wanted to read it carefully before writing to you and as you will understand it is a work which merits careful reading. May I be permitted to offer you my sincere admiration for the deep scholarship and research you display in your work, the result of years of laborious research and study."

The Statesman, October 12, 1926 :—" As Mr. Mazumdar had no predecessors, he has had to undertake an extensive original study of inscriptions and public records."

Indian Nationality (*Calcutta University Jubilee Research Prize Thesis, 1922*), by Sukumar Dutt, M.A., B.L., Principal and Senior Professor of English Literature, Ramjas College, Delhi. Royal 8vo pp. 210. 1926. **Rs. 3.**

Contents:—Introduction.
Basic Factors of Indian Life.
The Problem of Nationality.
The Meaning of Indian Nationality.
Present Tendencies towards Development of Nationality.

Principles of Training for Historical Investigation, by Prof. Arthur Percival Newton, M.A., D.Lit., B.Sc., F.S.A. Demy 8vo pp. 99. 1929. Re. 1-8.

Brahmanical Gods in Burma (A chapter of Indian Art and Iconography), by Niharranjan Ray, M.A. Royal 8vo pp. 106, with 23 plates, 1932. Rs. 2-4.

This monograph is an outcome of the studies and researches made by the author in the domain of Burmese Art, Archaeology and History. The materials were collected by him during the archaeological tours that he had made throughout Burma in 1927 and 1929. He has made detailed analytical study of the numerous Brahmanical images scattered all over the Peninsula and has tried to bring out fully this iconographic significance and their bearing upon early Indo-Burmese historical and cultural relations.

2. EUROPE

European Alliance (1815-1825), by **Prof. C. K. Webster,** M.A., Litt.D. Royal 8vo pp. 94. Re. 1-8.

The book consists of six lectures delivered in the University in 1927. The author has shown how the Great Powers of Europe formed an Alliance originally to protect Europe from French aggrandisement during the Napoleonic period and has discussed the different aspects of the Alliance. He has shown what changes had occurred in the Alliance after the Conference of Aix-la-Chapelle (1818-1820) and what attitude the Alliance took towards the Spanish Revolution (1820-23). In the last Lecture he has compared the Alliance with the new institution, the League of **Nations.**

3. ISLAM

A History of Islamic People, by S. Khuda Bukhsh, M.A., B.C.L., Bar.-at-Law. Demy 8vo pp. 178. 1914. Rs. 5-10.

Translated from the German of Dr. Weil's *Geschichte der Islamitischen Völker*—a descriptive account of Mohammad and the Qura'n, as also of the Caliphate. The conflict of ideas in early Arabdom, the narrowness of early Arabic rationalism and the evolution of Islamic culture on a broad and humanitarian basis during the time of the Abbasid Caliphs at Baghdad is described with the skill of an artist, and altogether the book forms a most fascinating introduction to the mentality and general outlook of Islam in the first few centuries of its history.

Islamic Civilization, Vol. I, by S. Khuda Bukhsh, M.A., B.C.L., Bar.-at-Law. Demy 8vo pp. 364. 1929. Rs. 5.

Do. Vol. II. Demy 8vo pp. 309. 1930. Rs. 4-0.

"It is a most valuable addition to our knowledge of Islam and the work could not be in better hands than those of Mr. Khuda Bukhsh."—*Sir Thomas Carey-Evans.*

"Both pedagogue and student of social conditions will welcome the articles on Muslim education. There is not yet any scientific text-book on the Theory and History of Muslim Education, but much material for one will be found here, and references to relevant literature, for the author has consulted the literature of his subject with sufficient industry to have fully satisfied the injunction of the Prophet to 'seek learning even unto China.'" —*The Statesman,* 15th February, 1931.

The Orient under the Caliphs, by S. Khuda Bukhsh, M.A., B.C.L., Bar.-at-Law. Demy 8vo pp. 470. Rs. 8-6.

Translated from von Kremer's *Kulturgeschichte des Orients.* The book deals not with the dry and wearisome details of military operations, nor does it concern itself with court intrigues, but opening with an account of the death of the Prophet and the trouble that arose over the question of succession, gives in a vivid and delightful style an account of all that was of enduring value in Islam or Islamic civilisation.

The Early Heroes of Islam, by S. A. Salik, B.A. (Bengal Civil Service). Demy 8vo pp. 514. 1926. Rs. 6.

In this book the author has tried to place before the public brief sketches of the Prophet of Arabia and of his five immediate successors. It also contains short notices of a galaxy of great men who flourished in Arabia in that age and gives an interesting account of the birth and the rapid growth of Islam. It will be both interesting and instructive to readers of every creed and colour.

The Arab Kingdom and its Fall, by J. Wellhausen, translated into English by Margaret Graham Weir, M.A. Demy 8vo pp. 607. 1927. Rs. 7-8.

Contents:—Chap. I—Introduction.
,, II—Ali and the First Civil War.
,, III—The Sufyânids and the Second Civil War.
,, IV—The First Marwânids.
,, V—Umar II and the Mawâlī.
,, VI—The Later Marwânids.
,, VII—Marwân and the Third Civil War.
,, VIII—The Arab Tribes in Khurâsân.
,, IX—The Fall of the Arab Kingdom.

Lectures on Arabic Historians, by Prof. D. S. Margoliouth, D.Litt., F.S.A. Demy 8vo pp. 168. 1930. Rs. 2-0.

III. LAW

The Evolution of Law, by Nareschandra Sen Gupta, M.A., D.L., Advocate, Calcutta High Court. Royal 8vo pp. 191. 1925. Rs. 2-8.

In this work the author gives a systematic treatment of historical and comparative jurisprudence on the basis of the most up-to-date knowledge of ancient laws and the laws and institutions of retarded races. The work is designed as an introduction to the study of the subject which is treated simply and in broad outline. But it is not a mere collection of the views of other scholars. While the opinions of all standard authorities on the main topics of evolutionary jurisprudence are given, the author has given many new interpretations of facts and has put forward some strikingly new opinions. A remarkable feature of the work is the ample use of materials taken from a historical study of Hindu Law which has hitherto received far less attention than it deserved in connection with questions of evolutionary jurisprudence. This has led the author to formulate new theories of the forms of family organisation, marriage and kinship, law of procedure, of crimes, of the origin of property and of contract and a strikingly original theory of the law of Descent, which, it is hoped, will be found worthy of consideration by scholars. Contrary to accepted views, the author traces the origin of laws of inheritance to donations *mortis causa* or at the time of renunciation and thus establishes the primacy of testamentary over intestate succession. In an appendix the author gives a discussion of the history of the Hindu Joint Family Law which throws much new light on the subject. As the author points out in the preface, the state of our knowledge of the subject being what it is, it is impossible to systematise the existing knowledge of the subject without a certain measure of theorising on one's own account. This the author has done on a large scale and in the treatment of every topic dealt with by him there are new thoughts and interesting new points of view presented which will furnish food for reflection.

he Problems of Aerial Law, by Bijankumar Mukherjee, M.A., D.L. Demy 8vo pp. 255. 1925. Rs. 2-8.

The work is a thesis approved for the Degree of Doctor of Law. It is divided into four chapters:—

Chapter I.—Beginning and Development of Aerial Law. In this chapter, the author has collected the earliest legal ideas on the subject and has attempted to show how these ideas gradually broadened down with increasing discoveries of human science.

Chapter II.—Sovereignty of the Air. Here the author has examined minutely the different theories that have been put forward by different jurists and has suggested all possible arguments that could be advanced either for or against them.

Chapter III.—Principles of International Law relating to the Air Space. This chapter has been sub-divided into two parts. In the first part the author has analysed and examined in detail the 45 articles contained in the Air Navigation Convention of 1919 and has suggested alterations wherever the provisions appeared to him to be unsound in principle or unworkable in practice. The other part, which deals with questions of war and neutrality, is much more speculative in nature and the author has built up the law with such materials as were furnished by the analogy of the existing usages of maritime warfare and the practices of the combatants in the last great European War.

Chapter IV.—Principles of Municipal Law relating to the Air Space. In this chapter the author's principal effort has been to establish that a perfectly consistent theory affording a complete solution of the several problems of private law that arise in connection with the use of air space may be constructed from the principles of English Common Law as they have been applied by English and American Courts.

Effect of War on Contracts (*Onauth Nauth Deb Prize, 1917*), by Praphullachandra Ghosh, M.A., B.L. Demy 8vo pp. 152. Rs. 4-8.

The book describes at length the changes brought about by the last European War in the commercial and financial relations of nations and individuals.

Trading with the Enemy (*Onauth Nauth Deb Prize, 1918*), by A. C. Gupta, M.A., B.L. Demy 8vo pp. 146. Rs. 4-8.

The volume deals with the general principles of the law (according to the English Common Law) of Trading with the Enemy to which the last European War lent interest and prominence.

Legal Aspects of Strikes (*Onauth Nauth Deb Prize, 1919*), by Prabodhchandra Ghosh, M.A., B.L. Demy 8vo pp. 61. Rs. 2-4.

In the opinion of the author, concerted movements of labour analogous to strikes are as old as history itself. In dealing with the history of strikes he, therefore, traces their origin and course, not only from a legal point of view but also from a historical standpoint and discusses the remedial measures in the light of the condition of labour in other countries.

Occupancy Right—Its History and Incidents (*Onauth Nauth Deb Prize*), by Radharaman Mookerjee, B.L., Vakil, Calcutta High Court. Author of the *Law of Benami*. Demy 8vo pp. 436. Rs. 6-0.

The work contains a history of Land Tenure in India from the earliest Vedic age down to the modern times and traverses practically most of the important and relevant portions of the Bengal Tenancy Act as explained in the leading cases on the subject, and indicates the basic principles thereof not done in any other previous publications.

Position of Women in Hindu Law, by Dwarka Nath Mitra, M.A., D.L., Judge, High Court, Calcutta. Demy 8vo pp. 758. Rs. 12-0.

The work is a thesis approved for the Degree of Doctor of Law in the University of Calcutta. It is generally based on original research as well as on the results achieved by previous writers on Hindu Law. It traces historically the various stages in the development of the position of women in Hindu Law.

General Contents

Chapter I.—Introductory—Scope of the subject—Development of Hindu Law in different periods—Sources of Hindu Law.

Chapter II.—Status of Women generally—Right of Women to *Upanayan* and to the study of the Vedas—Tendency in *Dharma Shastras* to reduce women to the level of *Shûdras*—Dependence is only moral and not legal subjection—Views of European writers on the question of dependence—Judicial interpretation of the dependence of Women—Theory of perpetual tutelage—Views taken by different High Courts—Testamentary capacity of Women under Hindu Law—Right of daughters and sisters to maintenance.

Chapter III.—Status of Wife and the Law of Marriage—Raghunandan's definition of marriage—Marriage of Women not compulsory in the Vedic ages—Different forms of marriage—Capacity of persons to marry—Whether marriage of widows is allowable—Rule of prohibited degrees in marriage—Intermarriage between different castes—Marriage of a Hindu with a Christian woman not invalid—Formalities attending marriage—Wife's right to maintenance—Divorce.

Chapter IV.—Status of Widows—Power of Widow to adopt—Divergence of opinion in different Schools—Right of Hindu Widow to maintenance—Widow marriage.

Chapter V.—Proprietary Position of Women—(Inheritance) Interpretation of Vedic Texts concerning inheritance by leading commentators—Widow's right to inherit—Principles of succession of daughters in the Bengal School.

Chapter VI.—Proprietary Rights of Women—Stridhan—Extent of the rights of a woman over her Stridhan—Three classes of Stridhan, etc.

Chapter VII.—Status of Courtesans and Dancing Girls—Concubines tolerated by Hindu Law—Rules governing status of dancing girls.

Contributions to the History of the Hindu Revenue System, by U. N. Ghoshal, M.A., Ph.D., Professor of History, Presidency College (Calcutta), and Lecturer in the Departments of History and Economics, Calcutta University.

Prof. E. J. Rapson :—" It is a valuable contribution to the Economic History of Ancient and Mediæval India......The widely scattered evidence contained in the inscriptions and in copper-plate land-grants of Northern India has never before been so carefully collected and discussed."

Prof. A. B. Keith :—" It is a very valuable contribution to our knowledge of the subject by reason of its objectivity and the effort made to elucidate the Kauṭilīya Arthaśāstra by examination of the other evidence, in special that of inscriptions bearing on the topic. On the points examined the comparison of different records often throws admirable light."

Prof. M. Winternitz :—" This is a very important work on an interesting subject that to my knowledge has hitherto not yet been treated at all, and certainly not so fully and in such a scholarly manner. It is a valuable contribution to the history of Ancient Indian politics and economics."

Prof. Sylvain Lévi :—" I wish to express my very high appreciation of this work..........I know of very few books lately published which can, in my opinion, compare with it."

Prof. Louis Finot :—" An excellent contribution to a very important matter in the history of India. It is based on a careful study of the texts and affords many useful observations which will prove a great help for scholars who will take the subject in their turn."

Sir Jadunath Sarkar in a notice of the book in the " *Modern Review* " writes :—" The author who is a practised writer on Hindu polity and administration has carried our knowledge of the subject a good deal forward by concentrating light from the inscriptions by means of painstaking synthesis, while his knowledge of French and German has enabled him to utilize the latest published researches of European Orientalists. His ' Glossary of fiscal terms ' will be particularly helpful not only to students of Ancient Indian polity, but also to epigraphists and Sanskritists in general.........The author's wide outlook and far-ranging comparisons will demand careful consideration of his theories on the part of his critics, even when they differ from him."

Prof. Rakhaldas Banerjee in a letter to the Registrar of the Calcutta University writes :—" This book by Dr. Ghoshal is one of the very best among your publications."

The Acta Orientalia :—" This is a well-written and very useful study, in which the author has given a full analysis of the numerous details contained in the Arthaśāstra and the law books, with copious illustrations from the epics and general literature, as well as from inscriptions and non-Indian sources. The value of the book is enhanced by the addition of a good glossary of fiscal terms."

Dr. E. J. Thomas :—" I much admire the mastery with which the author has treated the great mass of his material and the sobriety and insight with which he has treated the subject."

The Times Literary Supplement :—" The Hindu revenue system, on the history of which Professor Ghoshal speaks with high authority, is to be reckoned as one of the political achievements of the human race.........The chief authorities are the Smritis, the Leviticus of Hindu scripture, and the famous Arthaśāstra, or Book of Government, by Kauṭīlya, a Western Indian of about the third century A.D. The rules and maxims of these authorities, says Professor Ghoshal, 'surpass the achievements of classical antiquity and tend to approach the ideas of European thinkers in the 18th and early 19th centuries.' This estimate seems fully warranted."

Dr. L. D. Barnett writes in *The Journal of the Royal Asiatic Society of Great Britain and Ireland* :—" His treatment is scholarly and judicious and he has thrown much light on the obscure problems of ancient Indian revenue-administration..............I heartily agree on essentials with him."

American Economic Review :—" This is an important and scholarly contribution to the history of public finance in India."

Archiv Orientální :—" Ghosal's *Contributions* is a book on history but any man interested in this branch of Economics will often find a stimulating thought in it.........In the preface the author indicates that he attempts to set forth a complete account of the origin and development of the Ancient Indian Revenue System......and in this endeavour he surely obtained remarkably fortunate results."

Dr. Wilhelm Geiger writes in the *Zeitschrift für Indologie und Iranistik* :—" Ich habe beide Werke [*Contributions* and *Agrarian System*] mit grösstem Interesse gelesen und glaube der Zustimmung aller Fachgenossen sicher zu sein. wenn ich dem Vf. danke für seine vortreffliche Arbeit. Die Darstellung ist klar und beruht auf gründlicher Fachkenntnis in volkswirtschaftlichen Dingen und auf ausgiebiger Verwertung der Literatur. In seinem Urteil und in seinen Folgerungen ist der Vf. sehr vorsichtig, und er versäumt auch nicht nachdrücklich darauf hinzuweisen, wo die Literaturangaben nicht ausreichen um weitergehende Schlüsse darauf zu bauen. Im besonderen möchte ich au das Kapitel "Summary and Conclusion" in den "Contributions" p. 271 ff hinweisen, wo die herrschenden Tendenzen in der Entwickelung des indischen Finanzwesens klar herausgehoben sind und auf die Analogien im Wirtschaftsleben anderer Völker auch aus neuer Zeit hingewiesen wird. Sehr dankenswert ist auch das den " Contributions " beigefügte Glossar der "fiscal terms.' Ich meine, nicht nur wir Indianisten, auch die Volkswirtschaftler, die auf de Geschichte und ihre Lehren achten, werden aus dem Studium von GHOSHAL's Schriften reichen Nutzen ziehen."

The English Historical Review :—" Great value attaches to Professor U. N. Ghoshal's *Contributions to the History of the Hindu Revenue System* (Calcutta University Press, 1929). The work is characterized by objectivity and wide reading, and the principles laid down in the Arthasastra, the Smriti, Epic and Purana literature are given reality by the detailed account from the inscriptions and other sources of the history of the revenue system of Northern India from 300 B.C. to A.D. 1200. Especial importance attaches to the efforts made to ascertain the precise sense of a large number of fiscal terms, some of which as *balibhāga* or *kara* bore various senses at different periods and places......The Glossary of fiscal terms (pp. 289-300) deserves the careful attention of all workers in the field of Sanskrit lexicography and epigraphy. Of more general interest are the author's conclusions as to the incidence of land-revenue. He makes out quite a satisfactory case against the exaggeration, even by Vincent Smith, of the demands of Hindu kings and it is quite fair to stress the constitutional theory (p. 18) that taxes were the royal reward for protection as affording a measure of security to the subject against excessive expenditure.........It is probable that the author is right in his view (p. 287) that the Moslems in great measure merely adapted Hindu methods rather than attempted to impose their own fiscal system. The present system has also inherited much from Hindu practice, a fact which adds greatly to the interest of the book."

Archiv Orientalni :—" The work of Professor Ghoshal will be welcomed by many students not only of History but also of Economics. The author follows in detail the evolution of the various sources of revenue and their administration in India, as they are reflected in the literature, inscriptions and other records of the past. The frequent annotations show that he not only made use of the extensive native sources but that on occasions he tried to compare his subject matter with the corresponding phenomena of the west......In the preface the author indicates that he attempts to set forth a complete account of the origin and development of the Ancient Indian Revenue System......to form a just and balanced estimate of the Ancient Indian civilization on its material base.........to trace many institutions of Mediaeval and of Modern India to their roots in the past—and in this endeavour he has surely obtained remarkably fortunate results."

American Economic Review :—" This is an important and scholarly contribution to history of public finance in India. It is a compilation of facts regarding public revenues and expenditures gleaned from an exhaustive study of Hindu literature, Hindu works on law and polity and the historical records of States, from the earliest collections of hymns and prayers down to 1200 A.D. Interwoven with the presentations is an occasional comparison with conditions in mediaeval Europe and with the canons of taxation of Sismonds and Adam Smith."

The Theory of Adoption (*Jogendrachandra Ghosh Prize, 1909*), by Pandit Durvasula Sriram Sastri. Demy 8vo pp. 59. Rs. 3-12.

It discusses the origin and merits of the theory of adoption in a Hindu family.

Separation of Executive and Judicial Functions, by R. N. Gilchrist, M.A. Demy 8vo pp. 244. Rs. 4-0.

The Hindu Philosophy of Law, by Radhabinode Pal, M.A., D.L. Demy 8vo pp. 176. Rs. 6.

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